

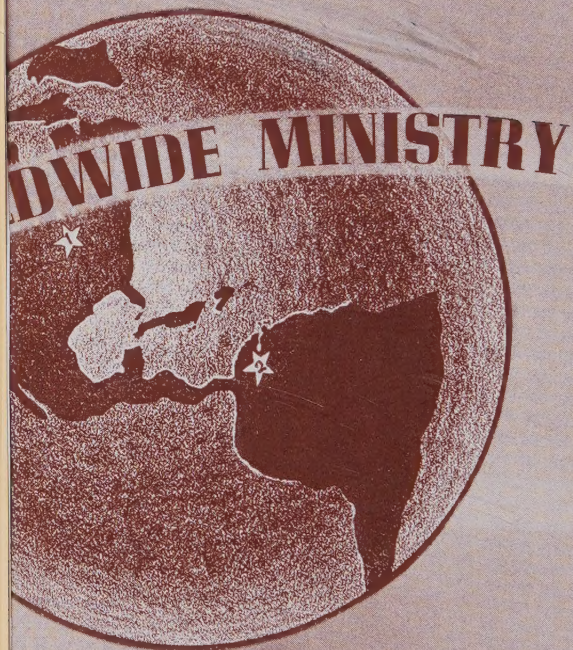
*Three Score  
Years . . . .  
and Then*

SIXTY YEARS OF WORLDWIDE MISSIONARY ADVANCE

**THE EVANGELICAL ALLIANCE MISSION**

FOUNDED IN 1890 AS THE SCANDINAVIAN ALLIANCE MISSION OF NORTH AMERICA







To Fred + Raynald ★

Dec. 25 - 50

# TEAM'S FIELDS

- ★ HEADQUARTERS IN CHICAGO
- ★ SOUTH AMERICA
- ★ PORTUGAL
- ★ MONGOLIA
- ★ CHINA
- ★ JAPAN
- ★ PAKISTAN
- ★ TIBETAN FRONTIER
- ★ INDIA
- ★ INDONESIA
- ★ SOUTHERN RHODESIA
- ★ SOUTH AFRICA

from

Just + Tilly ★

THE EVANGELICAL ALLIANCE MISSION

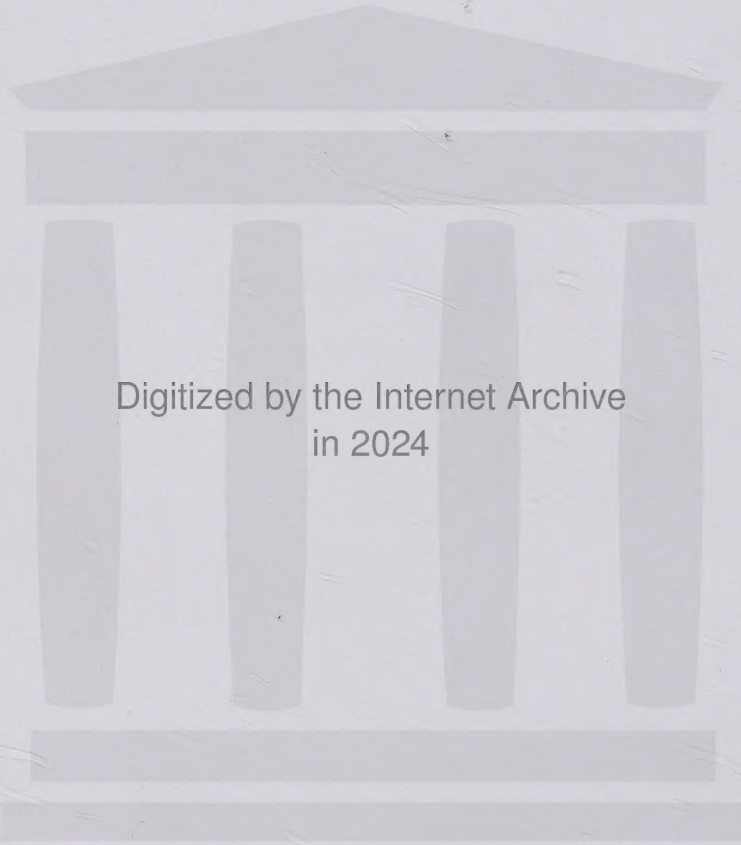






*Three Score Years . . . And Then*





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# Three Score Years . . . and Then

SIXTY YEARS OF WORLDWIDE MISSIONARY ADVANCE

*Compiled and edited by*  
J. F. SWANSON



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# FOREWORD

Sixty years of TEAM history have run their course. In the year 1890 ✓  
The Evangelical Alliance Mission (formerly known as The Scandinavian Alliance Mission of North America) had its beginning. It was then that God gave to Fredrik Franson an overwhelming burden for the multitudes in spiritual darkness in different parts of the world and moved him to do his utmost to get the gospel light to them. Immediately he sought for those willing to go, and with all possible haste he helped them in their preparation and sent them forth, first to China, then to Japan, to India, Africa, Mongolia, and South America. Since Franson's homegoing additional mission fields have been entered.

The Board of Directors of the Mission has deemed it fitting and proper that, in connection with the celebration of our sixtieth anniversary, there be prepared this volume portraying sixty precious years in the Lord's missionary service. It is very appropriate that this invaluable historical review be made available to the members and friends of The Evangelical Alliance Mission living today as well as to those who in coming years will be associated with the Mission. We all are interested in the Mission's past and deeply concerned as to its future. Except there be recorded, from time to time, accounts of the ministry and missionary labors of our pioneers and their successors, much will be lost to posterity. The old generation has gone, and some of the second and even the third are no longer with us. Of the faithful band of missionaries which went forth the first year to China and Japan, only a few remain: namely, Rev. C. J. Anderson, William Hagquist, Mrs. C. J. Jensen, Mrs. J. G. Nelson and Victor Renius, who served in China; and Rev. Carl E. Aurell, Mrs. F. O. Bergstrom, and Rev. Gustaf F. Johnson, Japan. Heaven has received the rest of them, and many others who went out later have also been called to be with the Lord.

New missionaries, as well as churches and supporting friends who knew not our founders and pioneer missionaries, have come into our mission family. To help them become better acquainted with this miracle work of God, this record of the Mission's past has been prepared. May it bring to its readers many blessings and much cause for praise and prayer. May its

contents inspire us to deeper consecration and challenge us to complete the unfinished task. The time hereafter is short and there are yet many to be reached. In the words of the writer to the Hebrews, "Let us go on unto perfection." Let us be "followers of them who through faith and patience inherit the promises." "Let us hold fast the profession of our faith without wavering." "Let us run with patience the race that is set before us."

The preparation and editing of this book has been no easy task. At the request of the Board of Directors our beloved Associate General Director John F. Swanson has devoted much time and effort to make this volume possible. This story of sixty years of missionary service goes forth to an ever-widening constituency and circle of friends. Much prayer has accompanied its preparation. May it encourage abundant intercession for the work and the workers of the Mission.

To all who have assisted the editor with manuscripts and historical data from the various mission fields or with other helpful information essential to its preparation, we also are very grateful.

Before concluding these brief introductory words, we desire to acknowledge most humbly and sincerely that this extensive mission work would never have come to pass except as our gracious and loving Lord made it possible through consecrated and dedicated lives who were burdened for the salvation of the lost multitudes in heathen lands. Some were able and willing to go. Others were ready and willing to uphold them in prayer and sacrificially give to make their going a reality. With them we include the faithful and devoted members of the Board of Directors and the untiring office staff and all the workers on the home front, who have given themselves joyfully and wholeheartedly to the fulfillment of the task which the Lord has committed to us. As one large, harmonious family we have lived and labored together. What has been accomplished is shared together with thanksgiving to God.

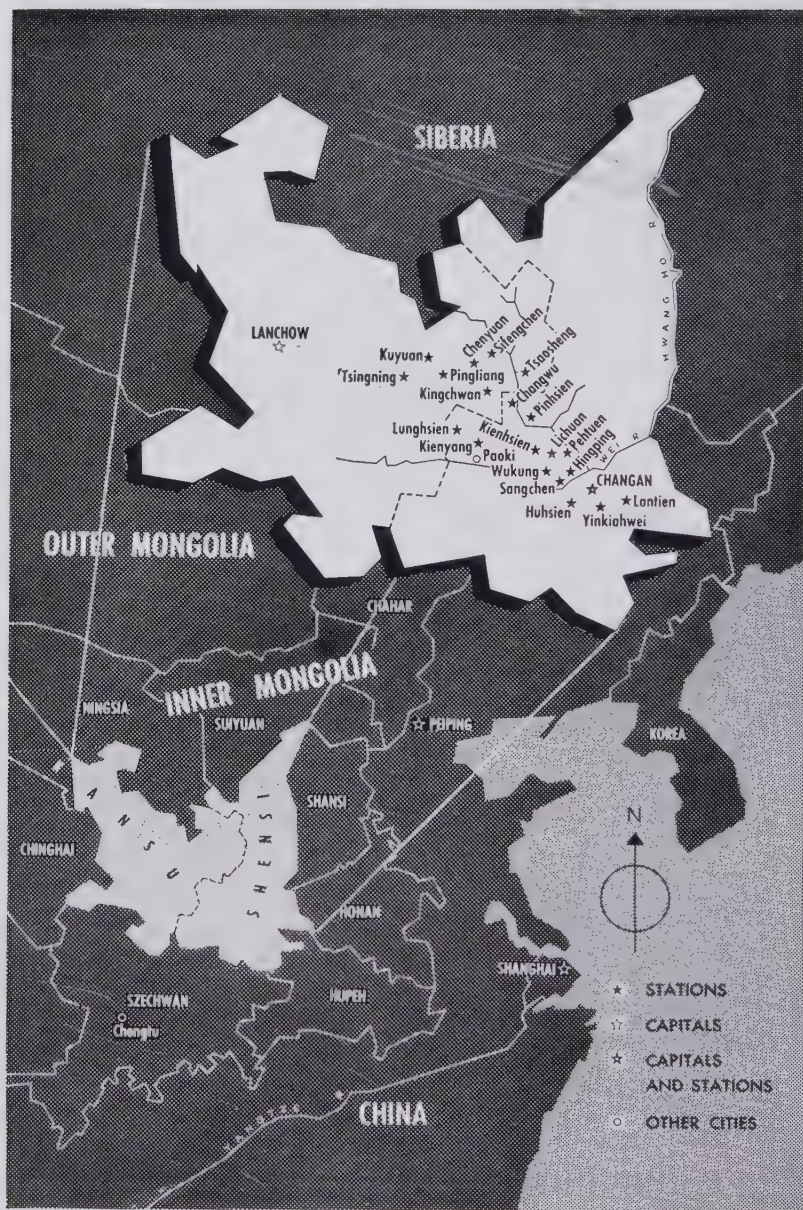
We cannot reward you for your faithfulness. That the Lord will do when the battle has been fought, the course has been finished, and the faith has been kept. Then will the Lord give to all that love His appearing a crown of righteousness. Until then, let us press on with the gospel. There is still much land to be possessed. There are many souls to be won. We dare not retrench. We must press on for Christ. We are His ambassadors. Let us be faithful to the end.

DAVID H. JOHNSON

General Director







MAP OF THE CHINA FIELD



THE

# *China*

FIELD

CHINA WAS THE FIRST of The Evangelical Alliance Mission fields to be opened. Almost everyone is familiar with the story of how Fredrik Franson, the founder of the Mission, sent out the first missionaries to China in the spring of 1891. By the end of the year, fifty strong and courageous missionaries had landed in China, to be the vanguard of a missionary effort that will go down in history as one of the major accomplishments in the stupendous task of bringing the gospel of Jesus Christ to the millions of Chinese in the northwest provinces of Kansu and Shensi.

The China Story has been told and retold, and each time its facts are brought before us we are stirred anew by the faith, the vision, and the endurance of those early pioneers. Though recruited in America, they were of Scandinavian origin. This, and the fact that they were supported in large part by Scandinavian churches of various denominational affiliations gave the Mission the good and honorable name it bore during the first half century of its existence, The Scandinavian Alliance Mission.

In their majority, they would have been judged by the standards of today as unlearned men and women. But God had a plan and a program for Northwest China, and these workers fitted into that plan and by His grace pushed it through to fruition—until their strength failed, and they had to give way to other men of vision.

The account of their first arrival in China, with the minimum of personal baggage, no extra equipment, very little funds and less knowledge of where they were going, cannot be told to make an impression. Their entry was far from impressive; but, like the disciples who heard the call of Christ when He was here on earth, they obeyed, trusting Him to direct them.

A look at the map of our field in Northwest China will give the uninformed some idea of the unmistakable guidance of the Holy Spirit enjoyed by these missionaries as they spread out and occupied one strategic center after the other, over a wide area, instead of settling in the cities and towns in one end of the field for the consolidation of their forces and the fellowship this would have afforded them. They were willing to sacrifice all else for the larger vision.

Of the tangible results during these sixty years of missionary effort in China much has been told—especially of the early years of development and progress. There is that part of the story, however, that is less tangible, partly because much of it is like the things eternal, the things that are not seen. Properly to evaluate the work of the single missionary or group of missionaries, during any given time and in the light of eternal values, is far beyond our province. The work is the Lord's and to Him belongs the honor and the glory as well as the direction of it and the provision for it, but He chooses to use His servants and as they are used they grow in grace and in stature.

Today as we look back that we might have perspective for the proper understanding of the present and vision and courage for the future, we are constrained to acknowledge, with humbleness and gratitude, that there were spiritual giants in the earth in those



days. The names of those early pioneers, though unknown and unsung even in their day, are written large across the pages of missionary history where the true records are kept.

#### **HISTORICAL SKETCH COVERING THE YEARS 1940-1950**

First, we would present the story of the activities of the past decade, which, rightly understood, is one of progress and development though it would seem that God has largely used untoward circumstances to accomplish His purposes. The winds that buffet the oak tree serve to strengthen its roots, and it is the intense heat of the refiner's fire that brings out the pure gold.

Missionary Julius W. Bergstrom, field secretary of the China field, and better qualified than any other person to tell the story, does so in his own words in the following pages.

#### *The Field as a Whole*

From the inception of our work in China, the activities of the Mission centered around stations. Out of these stations grew the outstations, and the history of the first fifty years is, to a great extent, a history of individual stations and outstations. However, a great change has taken place in mission policy and in the methods of carrying on the work. Where we once thought of stations and outstations, we now think of individual churches. Therefore, it is only fitting in conducting this historical retrospect to think of the field as a whole and of the churches as individual units.

We shall, therefore, consider the entire field and only mention individual churches as illustrating some fact we would like to bring out. We shall think of the missionary body as a team, working toward a common goal, and seeking to coordinate its efforts so as to attain that goal.

The work in China has always been carried on under more or less disturbed conditions. This has been especially true during the last forty years. We have a picture in the Book of Nehemiah of the walls of Jerusalem being built under such circumstances. Daniel speaks of it as "troublous times." Nehemiah's workmen

carried the sword with one hand and with the other hand manipulated the trowel. In this way the walls of Jerusalem were rebuilt, and the plans and purposes of God fulfilled. This same attitude and method has characterized the work in China. This is especially descriptive of the last decade, a time of unprecedented war with all its attendant evils.

In 1941 when the Mission and the churches held their Jubilee celebration throughout the whole field, China was at war with Japan. Sian\* was one of the most bombed cities in China. Many of the other cities were also attacked, and it was often dangerous to travel by train or truck in the daytime. The Japanese army was only eighty miles away during this whole period, and at night gunfire could often be heard from the Yellow River crossing at Tungkwan. Air alarms were almost a daily occurrence, and the nights were not left undisturbed.

Thousands of refugees from eastern China had streamed into our field. The missionaries lived in constant fear of a Japanese invasion and the dangers and hardships of the concentration camp. A pegged exchange rate and rising prices resulted in the payment of exorbitant prices for the very necessities of life. Letters from home were few and far between, and a thought of furlough seemed out of the question.

Simultaneously, the Nationalist Government kept a watchful eye over the Communist forces encamped in the northern part of our province. A long line of pillboxes and forts paralleled the length of our field. At one point in our tour of the field we had to cross this line. Our own baggage was used to fill up the trench so that the cart wheels could be towed across. We spent several days conducting meetings in close proximity to the Red forces.

After Pearl Harbor there was a lull in the air attacks of the Japanese air force. They were too busy in other places. But in 1944 the Japanese high command apparently found the American air base at Sian too serious a threat and renewed operations. The tension during May and June of 1944 mounted so high and the

\* Shown on the map as Changan, its modern name.

situation was so serious that it was deemed best for a number of our missionaries to return home to the States. It seemed but a matter of days or weeks before the Japanese army would capture Sian itself, and any missionaries staying would be interned, subjected to indignities, and possibly killed.

There followed a lull in this situation until the autumn of 1944. Large areas of China had fallen to the Japanese and Shensi was again seriously threatened. Only those who lived through that period will realize the nervous strain and mental anxiety experienced during the year of 1944. Yet, surprisingly enough, apart from bombing and a threatened invasion, Shensi and Kansu experienced a period of local tranquillity such as had not been enjoyed by the populace for several decades.

The people were spared the ravages of famine and disease which characterized an earlier period, but the burden of taxation and the demands and injustices of the draft aggravated the distress of the people. This is a very general picture of the political and economic conditions of the first half of this decade.

In 1945, following the defeat of Japan, great expectations were aroused for a period of quiet and an opportunity to rebuild after the devastation of war. The people were tired of war, and there was a general longing for peace. However, these hopes were soon to be dashed rudely to the ground. The fires of hatred and suspicion which had burned between the Nationalists and the Communists broke into open conflict. With the exception of D. Kilen, Mary Wistrand, Oliver Olson, and Elmer Peterson, all our missionaries had been evacuated from China in 1944 and 1945. Elmer Peterson returned to the field in 1945 and did a great deal to preserve the Mission's property from further military occupation and to encourage the churches by his presence.

In 1946 Reuben Gustafson and Oscar Beckon were sent out by the Mission to re-enter the field. Others followed until, by the end of 1947, our missionary force was the largest it had been in many years. There were many new additions to the missionary family. But even on the trip up from the coast the two brethren were reminded of the fact that China was in the throes of a



civil war, far more serious and far-reaching than any of the civil wars which had preceded it.

Early in 1947 it was already predicted by those who were competent to judge that Communism would eventually overrun all of China. In spite of this missionaries continued to pour into China, investing heavily in equipment and supplies of all kinds, with the hope of filling in a long and useful term of service. By the fall of 1947 the railroad to Shensi had been cut so seriously that there was little hope of its being repaired within a year or two.

There remained only two avenues for reaching our field, by plane from Shanghai to Sian or by a circuitous route via Chungking. In many instances it was found most practical to charter planes and fly into the field. Even missionaries had become air-minded and the airplane proved to be the solution to the transportation problem in a time of civil war and disrupted communications. The old pioneers could not have dreamt of such a change in missionary methods within half a century.

The military situation continued to deteriorate fast. Manchuria fell. Shansi was the scene of sanguinary fighting. Honan province was overrun. In January of 1948 we heard with horror of the beating to death of Miss Lenell, a missionary of the Swedish Mission in China. Shortly after Christmas she was thrown in jail together with leaders of the church in Juicheng, a city only one hundred miles from Sian. Later she was brought before a peoples' court where the worst of the populace were instigated to deeds of horror. She was cruelly beaten to death in what was called a "liquidation trial," and her body left unburied for weeks.

We also heard of the tragic death of three missionaries of the Evangelical Covenant Mission in Hupeh province. Two of these were well known to us. Missionaries from Honan province evacuated to Sian by plane, and from them was received a minute report on the activities and methods of the so-called new democracy. Horrid stories came out of the neighboring province, Shansi. Those who came from there were filled with fear and trembled at the slightest noise.

Then in March of 1948 the Nationalist forces in Shensi suffered a severe defeat and the fate of the province hung in the balance for days. It was found necessary to warn our fellow missionaries and alert them for possible flight. Some came in immediately; others days later when the weather was cold, the roads muddy, and traveling most difficult. The situation brightened for a brief period and during that interim, in accordance with decisions reached by the missionary body, a large number evacuated to Szechwan province, some by car and some by plane.

It was at this time that we were made to realize the benefits of a mission plane. We asked for the services of the "St. Paul," the plane which has been of such signal blessing to all missionaries in China during the past two years of civil war and seemingly endless evacuations. This plane was owned and operated by the Lutheran World Federation. The party evacuating by truck had hardly left Sian before the Communist forces struck with lightning rapidity straight across the center of our field.



*Even missionaries find it necessary to travel by plane in these days, demanding fast transportation*

Judging by the information we received, we feared that some of our missionaries may have fallen into their hands. Our fears were not allayed when we received long-delayed telegrams from Kingchwan and Pingliang asking regarding Mr. Gustafson, "Where is Reuben?" The suspense grew from day to day, until it was at last relieved by a telegram received late at night, informing us that he had arrived safely at Pingliang. His own later reports indicated that it was a time of fearful suspense, sleeplessness, and battle with the elements as he pushed through mud and slush across the hills to the Silan highway, providentially to meet his wife fleeing from Kingchwan on a bicycle, and to rush on to Pingliang before dark.

Fierce fighting took place in and around several of the cities where we had mission stations and churches. The tide of war moved up through Kansu province to the vicinity of Sifeng, Chenyuan, and Kingchwan. Here the Mohammedan troops inflicted heavy losses upon the invading force. It was during this



*Miss Marie Wistrand with Chinese Governor and his wife*



time that Mary Wistrand did such a noble work of caring for the wounded in Sifeng, winning the highest commendations from the divisional commander and other officials. It was also at this time that she ended her earthly pilgrimage and entered into heaven's rest, winning the Lord's commendation, "Well done, thou good and faithful servant."

There followed another period of quiet in the Shensi and Kansu area, but we were never left perfectly at ease. The news from other parts of China continued to become worse and worse, until, by October we realized it was only a matter of time until Shensi and Kansu would also be liberated. After much deliberation and careful thought, it was felt that the wisest thing we could do, not only for our own sakes but also for the Chinese churches, was to evacuate to other parts of China.

Some went to Chungking and Kweiyang by truck and the remainder by the "St. Paul" to Canton. The American Consular authorities had strongly urged evacuation, even offering to supply free transportation to Shanghai. This offer was rejected for fear it might put us under moral obligation to go on from Shanghai to the States. The evacuation to Canton took place on the 23rd of December, 1948.

The liberation of Sian and the surrounding area did not take place as soon as had been anticipated and, while the situation was deteriorating in other parts of China during the spring of 1949, most of Shensi and Kansu enjoyed comparative quiet and our Chinese fellow workers carried on their tasks as usual. But in May Sian, too, was liberated. To date we have no accurate account of what happened at the liberation. We have been told there were fires burning in the city and a brief reign of terror.

Following the fall of Sian, fighting of a bloody nature took place in the cities west of there, causing great suffering to the people. Mission property was occupied and much personal property appropriated. For awhile the Kansu end of our field seemed secure because of the stubborn and courageous fighting of the Mohammedan forces. A group of our missionaries had returned to the field and even visited Sian before its liberation, spending a

memorable Easter with the workers and Christians there. Then they went on to Kansu, visiting the various stations along the way, bringing encouragement and blessing to the believers.

A good work was done in Pingliang in aiding the wounded, and the reports were the most encouraging. But suddenly the defenses collapsed. The Mohammedans were routed and the liberation army made lightning thrusts in the direction of Lanchow. Our missionaries got away from Pingliang none too soon and from Lanchow just shortly before the fall of that city. These again were days of tension, not only for those who might have been caught, but for those who anxiously awaited their safe departure from the danger area.

After the fall of Shensi and Kansu it was clear that Szechwan province would not hold out very long; and, except for a few who felt definitely led to stay behind in Lanchow, Kwanhsien, and Chengtu, the major part of our missionary force evacuated by the "St. Paul" to Hong Kong. All of these evacuations were in keeping with our own definite policy of not falling behind the iron curtain or embarrassing our Chinese brethren by our presence there as foreigners.

Our field is now behind the curtain, its people under a new government, its thinking classes being indoctrinated with a new ideology. Our Mission and churches, having been aggressively evangelistic, may therefore encounter great difficulties. A letter just received while writing quotes I Corinthians 16:9, "For a great door and effectual is opened unto me, and there are many adversaries."

### *The Growth of the National Church*

It should be the aim of missionary effort, as early as possible, to build up the church to such an extent that it becomes wholly indigenous. All human authority and organization and administration should be invested in natives of the country. The church should be democratically self-governing and able to carry its whole financial burden without outside help. These basic principles must be observed if our missionary work is to amount to something and stand the test of time.

The missionary has no right to make himself indispensable to the church. It is tragic to find churches, after fifty years, still unable to stand on their own feet, and mission work hampered by the financial burden of supporting pastors and other church workers indefinitely. It is sad to meet with such churches and to notice the attitude of the believers, their apathy to their spiritual responsibilities, their unconcern for the souls of their fellowmen.

But we have reason to thank God that both because of a consistent policy in some cases, and through unforeseen circumstances in others, the churches have been brought a long way on the road to being truly self-governing, self-maintained, and growing churches. It is a thrill to come into a church and meet a group of believers with Bible and hymnbook under their arms, taking their task of being Christians seriously. At the beginning of the year they come together to elect their church officers. I am not certain that they follow parliamentary rules. They are more than likely to follow age-old Chinese practices, but they do vote by ballot.

The Christians subscribe grain and money toward the calling of a preacher. The women subscribe cloth. The preacher they call is, as a rule, no seminary graduate. He may have been a graduate of a Bible institute. His fund of knowledge may be small. His library is even smaller. His clothes are worn and patched. His bicycle is a wreck. But he has heard the call of God. He is willing to live on the same level as those to whom he ministers. As to his home, the floors are dirt; the windows are covered with paper which blows to tatters in a strong wind. If he proves himself as a minister of the Lord, the church will be calling him from year to year. If not, they may call someone else.

No one knows better than the missionary the heartaches, problems, and temptations facing the humble servants of the Lord. Often because of poor crops the Christians are unable to bring the grain they promised and the preachers are subjected to hardships. But invariably their testimony is as follows: "It has been hard, but the grace of the Lord has been sufficient for me."



At the Chinese New Year Season, which falls in January or February, Christians go out in groups, sometimes with a small banner and some simple musical instrument, and preach the gospel to their fellow countrymen in the open air. This continues for one or two weeks, when the populace is free from work and really enjoying itself.

During the spring and fall the church arranges for special conferences lasting from three to five days. They vote as to who the guest speakers are to be. Christians contribute millet, corn, wheat, as well as corn and millet stalks for fuel, so as to provide simple meals for those who come. They come walking many miles to these meetings. Christians from neighboring churches come from long distances to enjoy this spiritual feast. The church buildings are icy cold in winter, the benches are narrow and backless, and the lighting is poor, a bowl of oil and some wicks often being the only light at night.

Four meetings are held each day: one in the early morning for prayer and intercession, two during the day for the spiritual



uplift of the believers, and the one at night for evangelism. Often following the afternoon session groups of believers go out and hold open-air meetings. During one of the meetings an offering is taken to defray the expenses of the conference and further to help meet the preacher's salary. Sometimes churches arrange for special Bible classes lasting a week or more and some missionary or Chinese Bible teacher is asked to come and teach the Word of God. Here we have the foundation of a strong growing church.

Judged by our western standards of organization, beautiful architecture and perfect order, good music and excellent singing, these churches fall far behind; but we have a different standard in China, because of prevailing economic and social conditions. It has made our hearts rejoice to see the enthusiasm of the believers in enlarging and rebuilding church edifices which were too small, or in selling the old property and buying something more appropriate for their purpose. The Mission's contribution to such efforts has been less than ten per cent. The Christians themselves have donated land, lumber, fuel, grain, and labor to make their dreams



come true, and we have seen one new church building after the other erected.

One Christian carpenter and farmer, who had for years dreamed of a church in his own village and had given liberally himself, secured a little aid from the Mission and encouraged his fellow Christians to give and to work. He was, according to a letter from his son, almost intoxicated with joy at the fulfillment of his dream when the new church building was finally dedicated. The church was filled to overflowing.

How did this come about? On the one hand farsighted missionaries who had studied the methods of St. Paul of two thousand years ago, or those of Nevius of the last century, definitely worked toward an indigenous church, set the example and laid the ground work for this development. If one church could do it successfully, then ten churches and a hundred churches could also do it. But the problem is by no means simple. We come from a land of abundance to a land of want. There are many appeals made to our sympathies and love. It is so easy to supply the want by digging into our own pockets or into the mission treasury. Even though these efforts of helping had been blessed of the Lord to the founding of the church, the continuance of it could be detrimental and in many cases has perhaps been detrimental to the growth of the church.

Some churches completely miss the point and the believers fail to realize their responsibilities to give and to go and to govern themselves. But the Lord has helped us. The first great setback in mission finances came following the first world war, when the American dollar exchanged for only seventy cents Chinese currency. However, a severer setback came during the depression in the United States during the early thirties. It was impossible to do as much for the churches as had been done in the past. There were misunderstandings. It was felt by some that the Mission was deliberately withholding funds.

However, many churches made big strides toward becoming what they should be—self-supporting and self-governing. The



severest test came during the period of the Sino-Japanese war, and this turned out to be a blessing in disguise. The United States government, in order to help the Chinese government in its war effort, permitted the pegging of exchange rates at twenty to one; that is, twenty yuan in exchange for one American dollar. At first this was a fair exchange rate and worked no special hardship. But as Chinese currency continued to devalue about 300 percent each year, the situation became more and more critical until the missionary had to pay over thirty American dollars for one bushel of wheat.

Money having become valueless, wheat and cotton became the standards of value. The church paid its preachers in wheat. Churches already well on the way to self-support were soon able to grasp the significance of this condition and to respond by assuming the full burden of finances. It was impossible for the Mission, even with the best of intentions and the greatest of efforts, to meet the demand. But some churches could not understand it. How had the Mission and the missionaries suddenly become so poor? There was a certain amount of misunderstanding.

It was only when we ceased to talk of money and talked in terms of grain that they understood. We used this illustration. An American farmer, loving the Lord, sells thirty bushels of wheat and sends the money to the Mission to further the cause of Christ in China. When the missionary on the field receives the money, he is able to buy only one bushel of wheat, thirty bushels having evaporated because of the pegged exchange rate. Soon the churches found the missionaries selling their belongings, including most valued possessions, just to buy the bare necessities of life. Five gallons of kerosene had to be sufficient to light the home through one whole year. Very, very small lamps were used. Garments were patched and re-patched. Even scrap iron was collected and sold.

Therefore, even churches that did not want to see it were made to understand that something was radically wrong, and that if they were to go on they must really dig deep into their own grain bins and pocketbooks. In this way, practically all the churches became self-supporting. What seemed a tragedy was turned into a blessing.

After the evacuation of 1944 and 1945, the missionaries who returned were determined not to undo the good that had been done. The exchange rate was still adverse and only for a very brief period returned to anything like normal. It became an unwritten policy not to support church preachers but only special types of work such as the Bible Institute, grants in aid to tent evangelism, operation of gospel halls, and other such projects which would encourage the churches to carry out their task of evangelism. Now, with the whole field behind the curtain, and so few missionaries on the field and a continuing adverse exchange rate, how thankful we are that the churches have come so far on the way.

### *Central Organization*

For the last eighteen years there has been in existence a national church organization of our churches in Shensi and Kansu. The first biennial conference of delegates was held in 1932. Delegates were sent in proportion to the number of believers in the church. Contributions to this organization were also proportioned to the membership. These biennial conferences have been continued throughout all these years. The organization, for lack of finances, has not been as strong and effective as it might have been; but, in view of the fact that it is a national organization representing the churches, the Mission has not considered it wise to contribute large sums toward its maintenance, even had it been able to do so. It is better that it be kept within a limited scope and go very slowly, but truly represent the churches. A top-heavy organization, supported by mission funds, could never in fact represent these churches.

From its inception this national church organization carried on a home missionary effort supported by all the churches. The field chosen was Kingyang district in Kansu province. The home missionary to receive the appointment was a young man from Hingping who had felt the call to do this work. The Lord used him to establish a small church in this city. This particular area soon fell under the control of the communists.

However, he has carried on in spite of circumstances, although he has often suffered persecution for his faith and has been

beaten. He has had to do manual labor in order to be able to continue. When the funds have been low, he has earned his livelihood by helping the farmers do their harvesting, as well as in other ways. He has proved that the Church can exist even under the Communist rule, and we believe that both he and his church are well established in the Word of God, and that there is a permanent work of the Lord in that area.

This central organization has been responsible for the annual retreat, the Chinese counterpart of our summer Bible conference. These Bible conferences, lasting about ten days, have been a source of great help and inspiration to the churches. Practically all the preachers have been present, as well as many Christians. Sometimes missionaries have been asked to speak, but in most cases Chinese brethren have borne the responsibility for the teaching of the Word.

The evening meetings have been report hours, when delegates from the various churches were appointed to give a report on conditions in their churches. They were asked to tell what progress they were making in self-support and self-government and in the spread of the gospel message.

Some delegates had enthusiastic reports to give. Others hung their heads in shame as they had to report that little progress had been made. This was a healthy experience. The example of one church served as an incentive to the others. If that church can do it, why can't we? And thus, though this central organization has little of finances, it has been a blessing to the churches. This organization has also helped to solve various problems in connection with the work and the church.

For a time the leadership fell into the hands of men who were not fully in sympathy with the missionaries, especially in the matter of what was considered questionable doctrines and practices. But at the time of writing we are glad to report that this is no longer true. So much depends upon the type of leadership. We need to pray that God's churches in China will be given the right kind of leadership: men of vision, deep conviction, and zeal; men



who are true to the Word of God, and who are of one mind with God's servants who have come a long way to bring them the gospel message. Where a bitter spirit of criticism comes in there is certain to be trouble and failure. The missionaries, on their part, need to learn in all humility how to work with the Chinese Christian leaders, surrendering power and position so that the latter may be the true leaders of the churches and not leaders just in name.

### *Statistics*

With the work going entirely into the hands of our Chinese brethren, and the churches no longer dependent upon the Mission for finances, it has become increasingly difficult to get accurate statistics. Chinese statistics throughout the centuries have mostly been an approximation. The same becomes true of statistics for the churches. But we notice that in the Acts of the Apostles statistical figures are only approximate. There were about 3,000 conversions on the day of Pentecost. Heaven alone keeps statistics that are



*Christian Workers Institute at Hingping, November 3, 1947,  
during David H. Johnson's visit to China*

absolutely true. But there are causes for thanksgiving to God, as we look at a few figures.

The latest statistics available are those for December 31, 1947. The number of churches reported at that time were ninety-one. We feel certain the figure now is at least one hundred. The number baptized that year is reported as 853. The average each year must be close to 1,000. The total number of church members should be close to 15,000. Some of these are scattered in other parts of China, and it is therefore difficult to know the exact number. The number of Christian workers reported at that time, including a fair number of volunteer workers, totaled 179. Apart from those who are self-supporting and a very few in special work supported by the Mission, all the others are paid by the churches.

The total number of schools, including the Bible institute in Sian, was nine. The Chinese church is just beginning to realize the importance of the Sunday school, and hence there are altogether too few. The total number reported for 1947 was fourteen Sunday schools. It is not that efforts have not been made in this



*Church Conference at Lunghsien, the station where the John G. Nelsons labored in the early years*

direction, but the church has not yet caught the vision of the importance of teaching the children. Some are now seeing how vital such work is, and there is hope that in the future this work can be given the same paramount place it is given now in our home churches. Here is a special field of labor for our younger workers, if future conditions will permit our return to the field.

### *Evangelism*

The Evangelical Alliance Mission has from the beginning placed the greatest emphasis upon the preaching of the gospel, endeavoring to reach as many as possible with the glad tidings, ere it is too late. In the past various methods have been used. In every city a preaching shop was secured where fifty and up to a hundred could sit down and hear the gospel during the daytime hours. Many first learned to know Christ in this way. Primary schools were started with a view to winning the children and through the children, the adults.

Tents were used during several months of the year when the farmers had time to hear the gospel. This proved one of the most effective means of reaching the people. Workers went out in groups during the forenoon to hold open-air meetings, inform the people that gospel meetings were being held in the tent, and extend a welcome to them. In the afternoon and evening, meetings were conducted and the gospel was preached to audiences of several hundred. Thousands were added to the church through such meetings as well as others of a similar nature.

Clinics and the distribution of tracts were other ways of reaching the people. But in 1939 the Lord laid it upon our hearts to start something new in the method of broadcasting the gospel. We shall not forget an afternoon session at the conference held in Kienyang in 1939 when we were isolated in the northwest because of the Japanese invasion of the country, when the bringing in of supplies was done not only at great expense but at the very risk of one's life, when each missionary who came across "no man's land" literally took his life in his hands and trusted God for the outcome.



*New Methods*

The Lord laid it upon our hearts to plan for something altogether new. We thought, "Why reach only a few hundred at a time when we can reach thousands by means of amplifiers that would increase our voice, and projectors that would reach hearts through eyes?" Somehow the idea caught fire and we began by doing the practical thing, contributing money toward a fund which we named "The Extensive Evangelism Fund." It was decided to ask Reuben Gustafson, who was about to return from furlough, to serve as field evangelist in making this experiment. Happily, the Lord had already laid this matter upon his heart and he had purchased a motor and a small amplifying unit.

He was not the only one who had caught the vision. Oscar Beckon brought similar equipment with him. Had they traveled inland the way most of us came when we returned from furlough, across no man's land in Honan, they may not have succeeded in bringing this equipment across. But they attempted entry into China by way of French Indo-China, a long and circuitous route which involved great expense of money and great risk. The story of that trip alone would fill a small volume if it were written. They narrowly escaped being caught by the Japanese advance in South China. For days they lived in fear of being strafed by enemy planes. They struggled with mud and rain and broken-down cars and after hard labor reached the field, tired and way-worn.

It did not take long before Arthur Nelson and Reuben Gustafson were busy building a gospel cart and making their first experiments preaching the age-old gospel in ancient China with modern methods. In various ways we were able to procure gasoline, precious though it was. Before long the idea caught the imagination of the churches. They were glad to come with their animals to haul the gospel cart from place to place. Sometimes it was an ox, sometimes a donkey, sometimes a mule.

The churches contributed money to defray the cost of gasoline. The workers in the churches gladly took part in the preaching of the gospel. Gospels were sold by the tens of thousands and we

safely estimated that in a period of two years well over a million people heard the gospel, most of them perhaps for the first time in their lives. A set of slides on the Life of Christ, paintings by William Hole which had been used a little in the past, were now put into constant use. God blessed the equipment, undoubtedly in answer to prayer. Mrs. Ruth Ahlstrand, one of our beloved pioneers, was seen standing over the motor and asking for God's blessing upon it.

But even the best of machinery will in time wear out. When delicate parts in the speakers burned out, great pains were taken to repair the damage. At last they reached the stage of being irreparable. However, this was not too long before the evacuation in 1944. A great work had been accomplished, but above all, missionaries as well as Chinese had received a vision of what could be accomplished by using new methods in presenting the same gospel unto salvation.

At the close of the war and after the period of evacuation we returned to the field with new zeal and new equipment. Motors, amplifiers, projectors, records, and slides became new tools for carrying out our task. Working, as we have, under great handicaps on account of obstructed communications and the continual threat of fighting, we could never have accomplished what we have were it not for such equipment. The two gospel halls of which we shall write more later on were also equipped with amplifiers.

Several tours, short and long, were conducted on the field, again reaching hundreds of thousands of souls in the rural areas. We could never fill the demands for the equipment. At times the young evangelist, Mr. Ching, was placed in charge of the equipment. Having no technical experience, he found it necessary to come rushing in to Sian when something went wrong, then back again for the next meeting.

When Youth for Christ started its work in Sian this equipment came in good stead. Our brethren put their whole heart into the effort and the cooperation of all the churches was sought.

The meetings were held in the open air in premises belonging to the Episcopal Church. It is estimated that the audiences were fifteen thousand or more. In the summer of 1948 a series of nine meetings were held in connection with Youth for Christ, Paul Pipkins speaking through an interpreter. The audiences certainly averaged at least five thousand, and several hundred came forward and knelt down and accepted Christ. There again our sound and visual equipment proved to be of great assistance in the meetings.

The Chinese New Year Season is the ideal time of the year for reaching the most people with our message. It is the carefree time of the year for the Chinese populace, the time when they worship their gods and their ancestors, visit their relatives, eat and drink well, and enjoy various sports and amusements. In Sian special meetings were arranged and the churches again cooperated with us in the giving out of the gospel message.

South of Sian are two large pagodas. At the larger one of these, "The Big Goose Pagoda," the country populace celebrate the birth of Buddha, coming by the tens of thousands from every direction with waving banners, burning incense and candles, and to the sound of drums and cymbals. Our sound equipment was placed on a mission truck and the gospel proclaimed to tens of thousands of people. The same method had been used the previous year.

This method of work has inspired many of the Chinese believers to do the same. A wealthy Chinese gentleman became a real enthusiast for the preaching of the gospel to his own people. He purchased sound equipment and a motor and built a beautiful cart which he named the "Gospel Cart," equipped with horns to announce meetings. He was undoubtedly the person primarily responsible for getting the churches to work together in a summer evangelistic campaign in two of the city's large parks, evening by evening, for several weeks. All pastors and Christian workers were asked to take part.

Sian had never heard the glad tidings as much as during this postwar period. We safely estimate that during 1948 three thou-





*The Chinese Gospel Cart*



*Vast crowds lined the river to hear the gospel  
and to receive Christian literature*

sand indicated their willingness to believe in Christ in this city of 600,000. The people showed great respect for the message preached. We cannot help comparing these conditions with those that prevailed fifty some years earlier when missionaries were forbidden to enter the city and did so at the risk of their lives. God has wrought great things.

By means of sound and visual equipment, we were also given an opportunity to bring messages into middle schools and even into Northwest University. In this we were cooperating and giving assistance to the groups of Christian students organized under the Inter-Varsity Fellowship. Here again we contrast conditions twenty years earlier when schools were hotbeds of anti-Christianity and when students paraded the streets and raided churches, denouncing God and the Christian religion. Now they listen with great respect and interest.

### *Preaching the Gospel "On the Run"*

As conditions became worse and our missionaries began evacuating, they found that they could preach the gospel "on the run." In April, 1949, our fellow workers driving to Paoki and with the invaders altogether too close for comfort, stopped to preach and distribute tracts in Kienyang and even to visit schools. Along the way they preached as they drove, having the loud-speakers fixed on top of the vehicle. As they stopped for the night they would set up the equipment and evangelize. Those who have traveled in China and know how strenuous traveling can be, will realize this is no easy task.

At Chengtu, during the Dragon Boat Festival, Arthur Nelson and Fred Nelson attempted something new. Most of the people lined the banks of the river and canals to see the dragon boats go by. They rented two boats, loaded them up with equipment and tracts and Gospel portions, and conducted an all-day floating ministry—singing, proclaiming the glad tidings, distributing tracts, and selling Gospels. When night fell, the two boats were lit up with electric lights and the ministry continued. Perhaps one hundred thousand heard the gospel that day, many for the very first time in their lives.

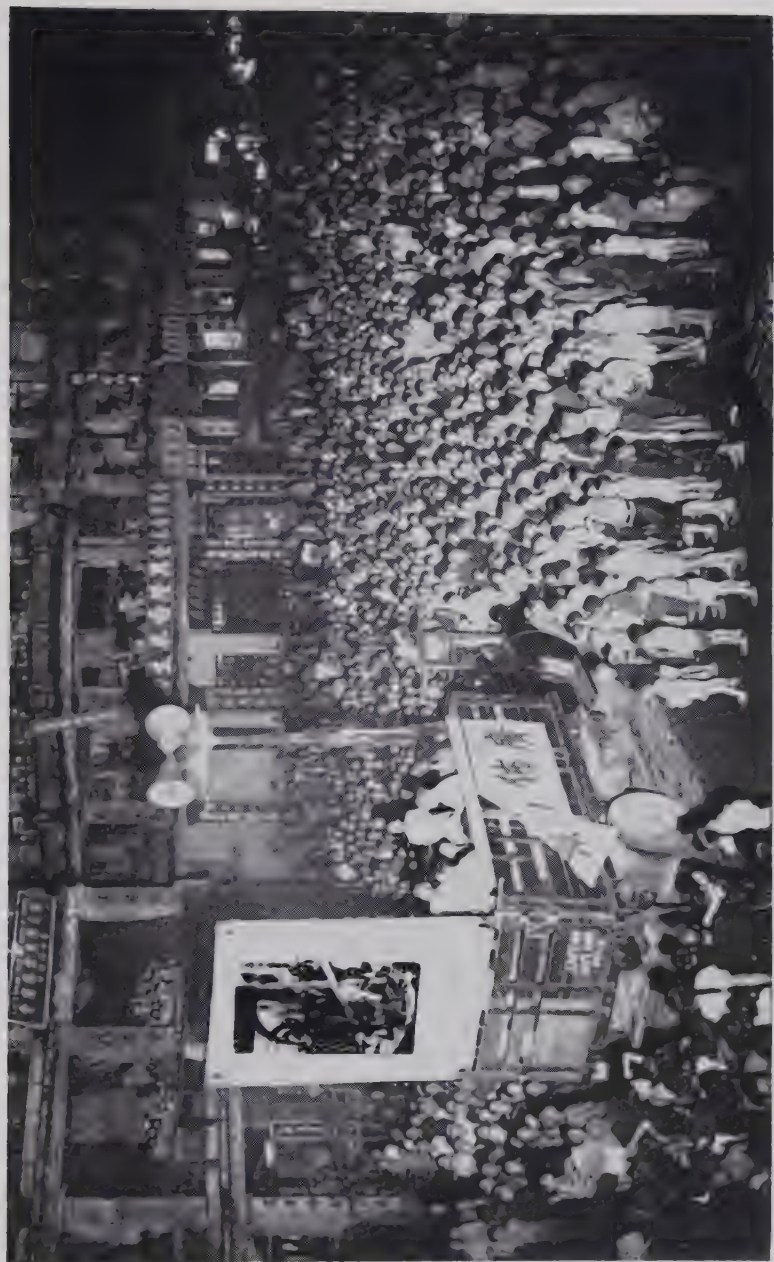
Something similar was attempted in Chungking later on, and again multitudes heard the life-giving message. Fred Jarvis, Reuben Gustafson, and Arthur Nelson put in weeks of strenuous work in and around Chungking. In Kweiyang and the area around there, Oscar Beckon and his son, Burdette Beckon, in full cooperation with the missionaries of the China Inland Mission, carried on a similar ministry. A new technique was used. The screen, made of transparent silk, was placed at one end of the truck and the projector was placed at the other end, the truck serving as a mobile platform.

This method was continued in a series of eighteen meetings in Kowloon, during which at least forty thousand were reached and an impression left upon several Chinese leaders as to the effectiveness of this type of ministry. One Chinese pastor said, "We should have a unit like this in each province." He preached with enthusiasm and spent his time walking through the crowds, selling Gospels, and speaking to individuals. Unfortunately, this ministry came to a stop in Kowloon because of the emergency situation and the extremely large crowds it drew.

Though the open-air meetings came to a stop, they opened the door for other ministry. Andrew Gih asked for our assistance with our sound equipment and in the projection of hymnslides in his meeting for Mandarin-speaking Chinese held in a downtown theatre. About one thousand assembled each Sunday forenoon to hear the Word of God, and many accepted Christ as Saviour.

In connection with the open-air meetings we wired to our home office to secure a projector and a copy of the film "God of Creation" with Cantonese script. When the film arrived the open-air work had come to a close, but we soon gained entrance into camps and barracks, factories, schools, hospitals, churches, and homes, and reached thousands upon thousands with the gospel in a new and unique way. The first showing of the film led to other opportunities to return with films and slides and the simple gospel story. This especially proved true in the Victoria Prison





*Preaching the gospel at night with the use of projector and loudspeakers*

where three hundred some men are given the gospel every Wednesday with the full cooperation and sincere approval of the warden, a man who seems to have the real welfare of the men at heart.

Our experiences have varied with each place we have visited but we have thanked God again and again for the Moody Institute of Science and for the zeal of Dr. Moon and his associates, as well as for the good quality of the films he produces. We would not have gained an entrance into the majority of these places had it not been for this film. We must learn to use new methods, the very best methods possible, but never deviate from our main purpose of presenting Jesus Christ as the only Saviour.

As some of our missionaries have gone to Japan they have taken with them the experience gained in this type of work and are using the same methods over there, we understand, with good results. It is as yet too early to write in detail about the work in Japan, but we feel certain that not only will hundreds of thousands hear the gospel, but many will enter the Kingdom of God as a result of the broadcasting of God's Word.

### *Gospel Halls*

In Sian in 1934, we abandoned the small "preaching shop," as it was called, and renovated a part of our buildings to serve as a gospel hall seating about three hundred. At first we lacked the courage to attempt nightly meetings, but we were to see that the hall could be packed night by night. From then on the work continued with no interruption until the Japanese began to bomb the city in 1938.

It was noticed that restaurants, theatres, and other places of amusement opened at night and never lacked patronage. Though the electric power lines were often snapped in bombing, kerosene pressure lanterns repeatedly served our purpose, and meetings were held night after night with only an intermission at harvest and again during the New Year season. Each year we saw hundreds come forward. At one time, when the whole area was blanketed with heavy bombs, the gospel hall was also severely

damaged, pillars and benches alike being splintered and broken. Almost immediately we set about repairing the damage, for this good work must not stop.

In 1946 when the brethren returned to the field, Oscar Beckon set about to rebuild property inside the North Gate to serve as another gospel hall, with a seating capacity of seven hundred. Sound equipment was installed here as well as at the West Street Chapel, and nightly meetings were held with the same good results. Our beloved Pastor Tuan, besides his administrative duties, was placed in charge of this work, and all of us took part in the preaching of the gospel.

If interest lagged, we might surprise the audience by projecting hymnslides and giving a message illustrated with beautiful Kodachrome. At West Chapel we could resort to such a method only by having the meeting out of doors, for the walls would never contain the audience. Down in Kweiyang, Oscar Beckon renovated a large building and provided a gospel hall seating about four hundred. Here again excellent results were seen and the people of Kweichow province responded to the gospel message.

### *Continued Blessing—Future Pattern*

We very much doubted whether such work could be carried on in Sian after the liberation, but thus far reports have been exceedingly cheerful. Meetings have been held as heretofore night by night, and even the sound equipment used. The courage of our Chinese fellow workers is to a great extent the reason for this. We hear that not a few continue to come forward, expressing their desire to believe in Christ.

In view of the hindrances put in the way of the propagation of the gospel in other parts of the country, we are surprised and thankful to God. We believe this is a pattern for the future. In some of the smaller cities such as Wukong and Lichuan, Pinhsien and Pingliang, similar attempts have been made. Such gospel halls, well equipped with good lights, sound equipment, visual material, and well stocked with tracts, should be found in every city in the land.



*Bible Institutes*

The Mission's two Bible institutes were situated in Sian and Hingping. The Sian Bible Institute, a school for men, closed in 1938 because of the incessant Japanese bombing. The Christina Anderson Memorial Bible School in Hingping, a school for women, was closed for a while but opened again in 1939 when Elvida Edlund returned from the States, and continued for several years with fruitful results. But at last, because of the terrific inflation and rising costs, it became impossible to continue.

It was also felt at this time that the two schools should be combined into one coeducational unit, both for reasons of economy and of efficiency. However, the financial outlook was seemingly hopeless. In 1944, in spite of the threat of a Japanese advance and the force of circumstances, a school board was convened with equal representation of missionaries and Chinese, the Chinese being invited to take part with the missionaries in these responsibilities. This was indeed the gracious leading of the Lord.

Because of the continued bombing of Sian and the occupation of our houses for military purposes, the combined school was started in Hingping. The full responsibility of administration fell on the shoulders of our Chinese brethren. There was a dearth of workers throughout the churches. Churches were asking for preachers, and we had none to suggest.

Though the need was great, how to fill that need under the tragic circumstances of 1944 was hard to see. However, we thank God that a beginning was made and from that day on the school was continued without interference. Many of the graduates are already serving the churches throughout Shensi and Kansu. The Bible school is meeting the need, and the graduates are already being used of the Lord in a number of places.

Under the new regime it has been found necessary for the school to operate on a new basis. The girl students spend part of their time spinning and weaving and the rest of the time they engage in study. This is to meet the demands of the new ideology that only manual labor is sacred, and other types of work are



*Sian Bible Institute students and faculty in 1948*



*Feeding the multitudes on the Word of God  
and multiplying "the loaves and fishes"*

unproductive. The men grow vegetables and engage in other labors. Pastor Huang, son of the Pastor Huang who was the first Chinese pastor on our field, has more than anyone else proved himself both as one of the board of trustees and on the faculty, by his devotion to the interests of the school and to the important task of teaching the Word of God.

In 1948, it was considered best to move the school from Hing-ping to Sian. In the latter place it would be easier to secure qualified help in teaching and the giving of special lectures. Sian would provide the students with better opportunities to be occupied in different types of Christian work. This, too, was done at an opportune time, just before the liberation, and became the means of keeping much mission property from being occupied or confiscated by the new authorities. There have been difficulties, of which we have had only an inkling, but this much we know: the Lord undertook for them, the difficulties were overcome, and the school continued to function.

### *Challenge of Communism*

Communism has been at work in China for over thirty years. While carrying on our missionary work we have watched this ferment gradually spreading throughout the country. This movement is now at its very peak. There were student demonstrations as far back as 1921 directed against imperialism, but also against Christianity. This movement became stronger and stronger until it reached a high in 1927. Christianity was labelled "Cultural Aggression," and Chinese cooperating with the missionaries were called "running dogs."

After the crisis of 1927, when the Generalissimo broke with the Party and his Russian advisers were sent back to Russia, the movement was driven underground and its armies were driven from province to province. But the propaganda they had started against the Church died hard. During the years of 1925 to 1932 the churches had been persecuted in many places. Riots and student demonstrations had taken place, and to preach Christ in the open air or in tents was to encounter resistance, heckling, and outright opposition. Officials had little or nothing to do with

missionaries, and students were as a whole unresponsive to the gospel.

It was during this period, while the Communists were on the run, that many missionaries had to flee from their stations to avoid being captured and held as hostages. Some were not so fortunate as to escape, and many of these endured months of hardship and some even met with death, of which John and Betty Stam are outstanding examples. Many Chinese Christians also met with a similar fate. After 1936 and the forming of the united front against Japanese aggression there was some change, at least outwardly, in the attitude to foreigners and to missionaries. God is able to overrule, and He commands us to pray for those in authority in the land in which we live.

With the Communist Party coming into full power on the mainland of China, a new period has begun. The teaching of the Word of God, the proclamation of the gospel, is going to be put to a severe test in days to come. The Christians will have to face a real test of the genuineness of their faith in God and their love for the Lord Jesus Christ. We believe that in the end this is the very best for the Church. We shall not be surprised at all if the Church comes out of this trial purified and strengthened and greatly increased in numbers.

### *General Director's Visit*

In the fall and winter of 1947 our General Director, Rev. David H. Johnson, visited the Mongolia and China fields. At that time the situation had not yet gone too far, so that it was possible to visit all the church centers, see the conditions prevailing throughout the field, and bring messages of cheer and blessing to the believers. This visit of our Director was greatly appreciated by missionaries and churches alike. He, on his part, received a new appreciation of China; and, not least, of its age-old roads.

The trip was made in the Dodge truck belonging to the Mission, a group of missionaries and Chinese fellow workers comprising the team. Crossing the hills from Lunghsien to Pingliang rainy weather was encountered and a few mud holes. One of these proved just a bit too deep to negotiate in a hurry. After hours of



futile efforts to get out of the mess, night began to fall and Mrs. Gustafson said to her husband, "Reuben, don't you think we had better stay here tonight?" She merely expressed the obvious and unescapable truth; every one had a good laugh, and settled down for the night as best he could. Nineteen hours were spent in this situation before the truck was extricated and the group was on its way again.

As we approached the various centers the people met us with banners, and the Christians rejoiced because of the special occasion. Now, as we write of these experiences we are reminded of the visit of our dear brother Bach some years earlier, when he was general director of the Mission.

Mr. Johnson visited the China field the second time on his way home from India in the early part of 1949, and then he found us scattered as refugees from our own field. This visit was relatively short, but we praise God for the precious time of fellowship with our Director and the opportunity to send personal greetings through him to relatives, friends, and supporters in the homeland.



*Crowds met the missionary party to welcome  
the General Director of the Mission*

*Missionary Activities and Movements*

As has already been stated, we came out during the period of 1946 to 1948, filled with hopes that we would enjoy a time of peace and security during the postwar period, when we could carry out our missionary task in an orderly manner, following a consistent plan. These hopes were soon to be dashed to the ground. It was impossible to follow any consistent plan. We must grasp the opportunities wherever they might be, even while fleeing from dangers.

We decided that the major part of our group should move to Chengtu for purposes of language study. Those remaining on the field were prepared to pack up and leave if the situation should become too serious. It was only in November, after our own plans had been completed, that the China Inland Mission, with which we are associated, reached a new decision and formulated a new policy for all missionaries to remain at their posts at all costs. For ourselves, we have continued to feel convinced that we served the interest of the Chinese churches best by being absent when our presence there as American missionaries would only embarrass our Chinese brethren.

However, a few of our number have felt led to remain behind the curtain to endure whatever may come and use whatever opportunities lie open to them under the new regime. They report open doors and hearts, and an assurance that they are in the will of the Lord. There is a definite responsibility towards them of which we are daily reminded, to pray for them that they may be graciously preserved and used of the Lord.

We have already at some length described the work carried on during this evacuation period: open air evangelism and Bible classes and Sunday schools in Chengtu, Chungking, Kweiyang, and Hong Kong.

In September of 1949, a major portion of our missionary group being assembled in Hong Kong, it was felt that the time was ripe for a conference long overdue. We had pressing problems to face. We could not always remain on an evacuation basis. We must engage in definite work. Various fields had been pre-

sented to us for consideration: Japan, the Philippine Islands, or Indonesia.

It was also necessary to review our policies and practices of the past two years. We had carried on our missionary work under extremely difficult circumstances. It was indeed a spiritual blessing to get together around the Word of God and in prayer and to have fellowship with one another. Issues were made clear to our minds and we were brought face to face with the problem before us.

Missionary Oscar Beckon had visited Japan and brought back a glowing report of the possibilities for our group to work there. We read letters from Elmer and Dorothy Peterson in Manila telling us of what they were able to do in that city, and a call to join them if the Lord so led. We invited Leland Wang, one of China's foremost evangelists, to tell us about Indonesia, especially the island of Java. Though all these fields made their appeal to us, the final decision was to go to Japan; but the decision to go there was left with us as individual missionaries. Some immediately felt led to make preparation for departure. Others came to a decision somewhat later. Today eighteen of our number are in Japan.

Some are actively engaged in a gospel ministry, cooperating with the Japan TEAM, or with Youth for Christ and the Pocket Testament League. They have already reported a ready response on the part of the Japanese people to hear the gospel message and to accept Christ as Saviour and Lord. They must, of course, do their preaching through interpreters.

Others are at Karuizawa, busily engaged in learning the new language. Those who have already tussled hard with the Chinese language, one of the world's most difficult, are to be admired for being so plucky as to attempt another difficult language. While studying they are taking opportunities to do personal work and to engage in preaching, and they report the salvation of souls.

The following missionaries are in Japan: Mr. and Mrs. Oscar Beckon, Mr. and Mrs. Burdette Beckon, Dr. and Mrs. Harold V. Good, Miss Florence Herron, Miss Hope Hindal, Dr. and

Mrs. Fred Jarvis, Miss Edith Johnson, Miss Aasta Nelson, Mr. and Mrs. Arthur Nelson, Mr. and Mrs. Oliver Olson, Mr. and Mrs. Alvin Ratzlaff.

The Elmer Petersons continue their good work in Manila. Thirteen missionaries are working in Kowloon and Hong Kong in Bible teaching, evangelism, Sunday school work, Daily Vacation Bible schools, tract distribution, music and singing, also in the study of the language with the hope of eventually going back inland to continue the good work. They are the following: Mr. and Mrs. William Englund, Mr. and Mrs. Julius Bergstrom, Mr. and Mrs. Hugo Johnson, Mr. Nils Sunwall, Miss Lola Phillips, Miss Margaret Waldin, Miss Ethel Berg, Miss Goldye Gustafson, Miss Geraldine Petersen, Miss Doris Brougham.

In inland China behind the iron curtain, or as some would like to call it, "the bamboo curtain," we have Mr. and Mrs. Fred Nelson at Chengtu and Mr. and Mrs. John Streater at Kwanhsien, in the province of Szechwan. Miss Jeanette DeVries is in Sian, teaching in the Bible school and serving as a link between our Hong Kong office and our Chinese brethren; and Miss Gladys Thompson is in Lunghsien.



*The China missionaries in annual conference, 1947*



In Shanghai we have Ed and Laura Fisch engaged in the work of the China Sunday School Union, endeavoring to print and circulate as much Christian literature as possible while there is yet a chance to do so. The total number is thus forty-one. Each one is a vital part of our TEAM . . . striving to do the Lord's will and to fulfill the Lord's commission, "Go ye into all the world, and preach the gospel to every creature."

Reuben and Esther Gustafson, after a brief but busy period in Japan, are on their way to take up the work at the Mission's Canadian center. The following, who have been on the field during the past ten years, are now at home: Mr. and Mrs. Earl R. Peterson, Mr. D. Kilen, Miss Anna Jensen, Mrs. Ruth Ahlstrand, Miss Elvida Edlund, Miss Ruth Nelson, Mr. and Mrs. N. C.



*Vernon Mortenson and Fred Nelson doing itinerary work in Northwest China*

Jacobsen, Mr. and Mrs. J. E. Hoivaag. Though they are away from the field of their labors, their hearts are always there and their prayers ascend to God continually for China and her people.

Mr. and Mrs. Vernon Mortenson, after a period of service in China, were detained at home to serve the Mission's larger interests. Mr. Mortenson is now the Assistant General Director of the Mission.

During this period the following were called up higher: Herman Olson, Mrs. Sophia (Peterson) Anderson, C. J. Jensen, Axel Witzell, Alma Swanson, Mrs. Maria (Pettersen) Bergstrom, Christen Madsen, Annie Olsen, E. R. Beckman, Mrs. Augusta (Samuelson) Madsen, Anna Madsen, Mathilda C. Johnson, Gustaf Ahlstrand, Mrs. Therese (Pedersen) Tornvall, Jennie Wedicson, Mrs. Clara (Anderson) Witzell, Marie Wistrand, Philip W. Nelson. The memory of their lives and their labors are treasured by missionary colleagues and Chinese believers alike, and their example is an incentive to all of us to go forward and finish our earthly race, fight the good fight of faith, and to accomplish that which God has appointed for us to do individually.



**THE CHURCH  
MARCHES ON**

In the foregoing pages Mr. Bergstrom gives a graphic account of the development of present-day missionary effort in China, and in this account the Chinese Christian church emerges as the bulwark of Christianity in a new and fearsome age. The gospel of the Lord Jesus Christ, however, is as ageless as the love of God, and recognizes no barriers of color or creed in its transforming power. The Christian is a witness to that power by the very life that he lives, whether he be missionary or national, bond or free.

Mr. Bergstrom confines his presentation to the history and the methods of the present, and for this reason omits much of what could be related of the heroic service of the men and women who laid the foundation on which he, himself, and the missionaries of a younger generation have so ably builded.

Though we cannot cover the events of the early history of the China field in the space allotted to us in this present volume, we would make some mention of the missionary effort of the first half century and those who participated in it.

The mention of Mr. Gustaf Ahlstrand provides a strong link with the past, for he served the Chinese from the time the first party landed at Shanghai, in 1891, until the end of 1944. Of those still on the field at the beginning of 1950 we would mention, in particular, Missionary William Englund, who will soon have completed a half century of service in China. In the mention of these two missionaries no distinction is made between them and others who have served as well. But since they represent a definite period in the development of the work, and we cannot make mention of all the workers in that period, we begin with them in an effort to illustrate the love and devotion of the early missionaries to the Lord Jesus Christ and the people unto whom He sent them.

Missionary Ahlstrand's love for the Chinese was exemplary. It was a supernatural love, tested and deepened under harrowing circumstances. In the Sian massacre of 1911 when several of the missionary family were killed by a Chinese mob, George Ahlstrand, a bright boy of 10 years, and the Ahlstrand's only remaining

child, was cruelly murdered. The parents were stricken with grief, and bitterness and even hatred would have taken possession of them if they had not stood the test.

The news came by letter, handed to them while they were in hiding in a cave. With the shock of grief came the conviction that their labors of the past twenty years had been relatively unfruitful. Getting down on their knees they spread the letter out before them, and imploring God's mercy prayed that He would give them an all-consuming love for the Chinese people. He bathed their souls in billows of love that they had never before experienced. And this love of God was the dynamic in their lives during a lifetime of service on the field, tempering their every word and action.

The Ahlstrands have not been alone in the manifestation of this spirit of devotion—it is the spirit that has characterized the missionary effort in China during these sixty years. The circumstances of God's dealings in this particular case are known to us, and therefore it is possible that they can be related. How God has met the need for love and patience and endurance in the lives of the other missionaries may not be a matter of record, but it is a cause for much thanksgiving and joyful praise that He has met that need in His own way. Truly, He has been faithful!

Missionary William Englund has been closely connected with the development of the native Christian ministry, and has given much of time and strength to Bible conference work and to instruction in the Word of God. With a characteristic cheerfulness born of a close walk with his Lord, he has endeared himself to both missionary and Chinese worker, and has been an outstanding example of patience and perseverance. He has been a man who has trudged from one end of the field to the other, strengthening the hands of the missionaries and encouraging the Chinese workers. With a deep understanding of the Chinese mind and mode of life, he has been an invaluable asset to the Chinese Christian church and her leaders.

The attitude of the missionary in relation to his work, to his Lord, and to fellow missionaries and the national workers cannot be hid from the observation of the Chinese Christians, nor from those outside the church. Happy the missionary who has a host



of prayer partners who are willing to pray much and intelligently for him. And happy the prayer partner whose missionary representative in the field shares regularly with him of his joys and sorrows in the persuance of his duties.

God has proven Himself faithful in giving to early pioneer missionaries, in each of the fields, all they had needed in the opening of a new field, and He can do it again and again. But it is obvious that the life of the new missionary must be immeasurably enriched by the necessity of living and working with the experienced missionary during his first years on the field, and his understanding of the people is more readily acquired when this is received with the help of one who has spent years in learning to know them. The missionaries of the first half century have contributed to the establishment of a strong witness for Christ in Northwest China far more than they, or we, can ever realize. With this heritage in possession the present missionary staff and the Chinese church are well equipped for the gigantic task that still lies before us.

We marvel when we review some of the exploits of the early pioneers. Missionary C. J. Anderson, a member of the original fifty, still recalls the 1,000-mile "hike" from the coast to the new field. There was insufficient money in hand to provide transportation for all, so they arranged transportation for the lady missionaries and the men walked, carrying their belongings with them. How interesting! Wonderful! . . . someone may say. That walk can be said to have been merely an incident in the training of that group for the more difficult part ahead. To enter the large field allotted to them, empty-handed and without previous missionary experience, and to build a series of mission stations in a relatively short time was nothing short of a miracle. Of course, God was with them, and faithful supporters stood by.

Both the men and the women dressed in Chinese costume, and the men wore the conventional queue to make their appearance the more pleasing to the Chinese. Perforce, they ate Chinese food. It is of perennial interest to folk in the homeland to learn that the missionaries actually come to like it. Chinese noodles, eaten with chopsticks, are not a novelty to the missionary. He

soon becomes accustomed to eating in approved Chinese style, and eventually learns to appreciate the intricate rules of Chinese etiquette. He must never forget that he is an ambassador of high rank, even as he is a follower of the lowly Nazarene. And, in the practised art of human relations he must be somewhat of a diplomat at times. An illustration of this may be found in the opening of the great city of Sian to the gospel messengers.

The city of Sian, also called Changan, had been the objective of missionary advance for some time before it was opened to the foreign missionary. Again and again attempts to enter the city had been fruitless, and the missionaries had to flee for their lives. God laid the burden for Sian on Peder Holmen, one of the members of the early TEAM staff. After much prayer, he decided to enter, and was successful in obtaining a language teacher whose friendship and loyalty he was able to win. Through this man he rented a Chinese house and prepared to begin missionary work, but here a hostile mob sought him out and would no doubt have terminated his stay in the city had he not taken the situation in hand.

Hastening to meet the leaders of the mob, he graciously invited them in and then called loudly to the servants to prepare tea, "for," he said, "we . . . we have company!" Then he reached for his guitar and asked his "company" if they would wish to hear a few gospel songs. He sang one song after the other—in the Chinese, Norwegian and English languages—until gradually his visitors forgot their errand and accepted his hospitality. After a couple of hours the mob dispersed, and no further attempts were made at that time to molest the missionaries. One guitar, at least, of the many brought to China by Fredrik Franson's guitar-playing missionaries was put to good use!

Other cities in various parts of Shensi and Kansu provinces were opened and mission stations established. In each of these there is now a Christian Chinese church, and in the larger districts more than one. Sian, the largest city in our field, became the center of operations, not only for the missionary activities but for the Chinese church organization as well. It has been the business center for the Mission in China, and a number of the

missionaries, past and present, have at one time or another been assigned to this important center—Mr. and Mrs. C. J. Jensen, Mr. and Mrs. C. J. Anderson, Mr. and Mrs. William Hagquist, Mr. and Mrs. Herman Swenson, etc.

The first TEAM missionaries came to China in affiliation with the China Inland Mission, and our Mission has been one of the associate missions of the C. I. M. in China. This has been a happy arrangement, of mutual benefit to both organizations. The TEAM missionary has enjoyed the hospitality of the C. I. M. upon arrival at Shanghai and has been accorded the use of facilities when in C. I. M. territory, and the China Inland Mission has been served by our Mission in varying capacities. C. I. M. language schools and schools for missionary children have been open to TEAM China and Mongolia missionaries, a privilege that has been highly appreciated.

China is still a heathen land, but conditions of today differ greatly from what they were at the beginning with respect to heathenism and idol worship in general. The first missionaries brought light into total darkness, for the name of Jesus, the Light of the World, was completely unknown to the millions of Chinese surrounding them. Their spiritual battles against heathen darkness and the powers of iniquity were fought with the weapons that "are mighty through God to the pulling down of strongholds." If we have been impressed by their vision and zeal, and their practical abilities in the erection of numerous mission stations and the establishment of an effective missionary organization, we would be more deeply impressed could we know of their spiritual conquests.

The Mighty God was their refuge in every circumstance. To Him they could flee in their discouragement and chagrin when they were met by abuse and ridicule, and He would refresh their souls and heal their wounded spirits. To Him they came in the hour of sorrow when loved ones were taken by sickness or met death at the hands of the mob. To Him they had to come for the strength for each day, and victory over the opposing powers of darkness in the proclamation of the Word of God. It was a time of struggle, of heartache, and assiduous labor, but little by

little heathen darkness was forced to relinquish its grip and an increasing number of souls were set gloriously free. "The gates of hell shall not prevail" was Christ's declaration to His disciples concerning His church.

Though the pioneer missionaries were laying the foundations for a new work in a new field they were keenly conscious that they would in time turn the work over to the Chinese, so they sought diligently by prayer and effort for men who gave promise of becoming leaders in the church. Missionary Solomon Bergstrom had as many as 150 visits with a Chinese schoolteacher before this gentleman decided to follow Christ. This man later became a pastor, and a power in the work.

In this field of endeavor, which may be recognized as Christian Education, the lady missionaries took a large share of responsibility. They worked mostly with the children and the young people, who were to become the leaders in the church and in the Christian movement. Schools were established and maintained at various places in the field. Some of the lady missionaries devoted themselves to station work, and performed heroic tasks requiring courage and intelligence. To name them all would make a long list, Christina Anderson, Alma Swanson, Annie Olsen, Jennie Wedicson, Anna Jensen, Elvida Edlund. . . .

### *Troublous Times*

It has been indicated that subsequent to the penetration by the missionaries into a land held in the cruel grip of heathen darkness, which had to be endured while it was being overcome, the work has been built up in troublous times and advance has been made in spite of adversities.

The following historic events, or periods, stand out as times of trouble, uncertainty, danger, and distress which have greatly affected the life of the missionary and influenced the reactions of the Chinese populace: The Boxer Uprising of 1900; The Revolution of 1911; World War I, 1915; The Communistic Upheaval of 1926; Civil War and Famine of 1930; the Sino-Japanese War, 1937-1945; World War II, 1941; Present War in China, 1947—.



On various occasions the missionaries were obliged to flee their stations to take refuge elsewhere, and complete evacuation of the field has repeatedly been necessary. But the missionaries would always come back to pick up whatever remnants were to be found, and to begin all over again. The first general evacuation took place during the Boxer Uprising of 1900. We have asked Missionary William Hagquist for his account of that exodus, which gives evidence that the God of miracles still watches over His own ambassadors.

### *The Boxer Uprising*

Returning from furlough in April, 1900, we were looking forward to a long and peaceful time of service.

Little did we realize what a terrible anti-foreign and anti-Christian persecution was spreading over China, by the so-called Boxers—"Ta Tao-Huei." This persecution was organized by high Manchurian officials with Imperial sanction. The persecution began in the northeastern provinces and although it had not reached our provinces of Shensi and Kansu, we heard rumors of the killing of missionaries and native Christians in the provinces of Chili (Hopeh) and Shansi. In T'ai-Yuan-Fu the capital of Shansi, fifty missionaries including wives and children were killed at one time by the order of the governor, Yu-Hsien, a Manchurian.

A number of missionaries with families came fleeing into our province, where so far no open hostility had taken place. But the governor of our province was a Manchurian, and we were not sure what attitude he would take toward us! After much prayer and consultation between us missionaries, we decided to ask the governor for an audience, a privilege in those days very rarely granted to missionaries. To our great surprise our messenger returned very soon with an invitation to appear as soon as we could come.

Another missionary and myself proceeded at once to the governor's palace, wondering what kind of reception we would receive. To our surprise and joy, the governor, Tuan-Fang, received us in a most friendly manner. After a few words of general greeting we

came down to the most important matter: What was going to happen to us?

We knew from our experiences with Chinese officials how important it was to use the right words. We said: "We understand that some foreign countries are at war with China and because of this, what will happen to us?" The governor answered, "Your country is not involved." But we countered, "Suppose it were, what then?" To this the governor replied, "You are not soldiers or diplomats; you are missionaries and are here to do good to our people. It is my duty to protect you." We certainly felt relieved. A few months afterward we learned that at this very moment the governor had in his possession an Imperial edict ordering him to kill us all.

The governor told us if we wished to remain in the capital (Sian) he would protect us. Also if any of our friends from the other provinces could escape to our province, they would be protected. On the other hand if we would like to return to the coast, he would send military escort with us to protect us. After consultation with the governor's chief of staff, we learned that the governor would not advise us what to do, but the chief intimated that the governor would prefer if we left. At the time no specific reason was given, but afterward we learned that the Empress Dowager with the Imperial court was escaping from Peking to Sian, our city, and that was sufficient reason for wishing us to leave.

The governor appointed me to take charge of the arrangements to evacuate all the missionaries in the province. We split up in parties of about 25 persons in each, which left a few days apart, under military escort. All seemed to work out well. In the beginning of August our last party, 25 persons, in which my family and I were included, was ready to leave.

The first stage of our journey was to King-Tsi-Kuan, eleven days journey over a mountainous road for which we had hired sedan chairs, carried by men, for the women and children of our party, and pack mules for the men to ride on and to carry our baggage. At the end of the eleven days we intended to hire boats to carry us down the Yangtse River toward Hankow.

After six days journey we came to the midway, a small place on the Han River called Long-Chu-Tsai. Under favorable circumstances, boats could be hired here for the downriver journey. Now, because of a very long drought the river was almost dry except for small pools along the river bank, where a few boats were tied up. Navigation on the river seemed to be out of the question.

The next stage of our overland journey, five days to King-Tsi-Kuan, would take us over some very high mountain passes. The sedan chairs and pack mules for the trip were all ready for us, but we all had a feeling within us that we should not continue the journey over the mountains but try to go by the river. We could think of no reason why we should break the journey. Moreover, there was no water for navigation in the river. The chair bearers and the muleteers refused to break the contract which we had with them to King-Tsi-Kuan. Our military escort also hesitated to change the route.

In spite of all these matters in favor of continuing overland, we felt as though an invisible power was holding us back. We all stayed at a native inn, and came together for prayer asking God for guidance and help. On the second day, in the morning, the carriers and the muleteers came to tell us that they were willing to break the contract and to be paid off. The soldiers were also willing to come with us down the river if we could hire boats, and if we could make the boats float, without water!

We procured two large flat-bottomed river boats, bought food and other things needed for our trip, and placed our baggage on board. Finally all of us went aboard and made ready to leave, but still no water! The place where we stayed was surrounded by high hills. As we prayed and waited, in about mid-afternoon, heavy dark clouds came over the hill tops, and from them came pouring down the heaviest rain I have ever seen. It really looked like a cloud burst. In a very short time the river bed was filled with water so we could release the boats and nicely float down the river. Still we did not know why we should travel by river, instead of overland.

Next day, when we arrived in King-Tsi-Kuan, the mystery was solved. We learned that up in one of the mountain passes where we would have had to pass, several hundred bandits were waiting

to kill us. We knew nothing of this, but God did and sent us by the safe way. Praise be His name! On the way down to the coast and safety we had many other experiences of God's guidance and help, but there is not space enough to record these now. The experience which I have related, gave us an unmistakable assurance of God's ever-present help if we only put our trust in Him.

—WILLIAM HAGQUIST

### *The Revolution of 1911*

The Revolution of 1911 was a tragedy for our Mission. The school for missionary children was attacked by a mob on the night of October 23, 1911, and the buildings burned. Mrs. E. R. Beckman, who was serving as matron, the teacher, Mr. W. T. Vatne, and six of the missionary children were brutally put to death. The children were, Ruth Beckman, age eight, Selma Beckman, thirteen, George Ahlstrand, ten, Hilda Nelson, fifteen, Hulda Bergstrom, twelve, and Oscar Bergstrom, thirteen.

The missionaries again were forced to evacuate to the coast. Seventeen adults and eleven children left Sian under strong military escort December 3, 1911, and safely reached Shanghai. They were a heavy-hearted group, indeed, and though some of them had felt it impossible then to think of returning to the field, God undertook for them and before long they were taking up where they left off. Following the Revolution there was much unrest and outbreaks of brigandage on a wide scale throughout the field, but it was a time of visitation for the growing Christian church. God gave mighty convicting power in the preaching of the Word, and in personal testimony, and a great number were brought to the Lord.

Conditions brought on by World War I gave the missionaries an indication of what was to follow in the economic and the political realms. They found themselves the victims of inflation and the reduced purchasing power of devalued currency. They also found a rising tide of communistic influence, especially among the Chinese students, that rose to its peak in 1926 and 1927. Gospel meetings in public places, which had gone undisturbed in the past, were subjected to heckling and attempted disorder, and mission property was attacked and destroyed. Conditions became



so critical that the main body of the missionaries again were forced to withdraw from the field, which they did in 1927. The work was left in the hands of the Chinese pastors, and it prospered in spite of the extreme unsettled conditions.

### *Civil War and Famine*

Civil war broke out, and this, coupled with the indescribable conditions that prevailed during the great famine of 1929-30 would have caused fainter hearts to give up in despair. The missionaries have never been prevailed upon to tell of the horrible scenes they saw as hundreds and thousands died of hunger at their very doors. When they sat down to their own frugal meals there were times when they could hardly swallow a morsel of food, but they forced themselves to eat for fear they would not be able to continue their work of salvation and mercy.

On previous occasions, when famine stalked the land, the missionaries did all they could to help in famine relief, so considerable experience had been acquired in this difficult and disheartening undertaking. On this occasion they took on larger responsibilities than had formerly been attempted. In addition to other projects entrusted to them they built a motor road, one of the best in Northwest China, running from Sian to beyond Ping-liang, a distance of some 250 miles. During World War II this road was used by the military forces, and officers of the U. S. Army Engineers were very much surprised to find such a road in interior China, and pronounced it a commendable piece of engineering.

The projects thus completed were not the big thing in this experience for the missionaries or their Chinese helpers. The big thing was that thousands of human lives were saved from a most horrible death—death by starvation—and that all these thousands had the Word of Life preached to them, for the missionaries and Chinese workers “went everywhere preaching the Word” as they labored for the betterment of China.

The roads that were built made possible the shipment by truck of large quantities of wheat to feed the starving population down

on the Sian plain. And the roads built by the missionaries were used in later years for the transportation of large quantities of Bibles and Christian literature. Missionaries who found these improved transportation facilities a help to their work, often paused to thank God for this provision.

### *The Japanese War*

World War II, which in point of time merged with the earlier Sino-Japanese War, forced another evacuation from the field, but not until it had almost run its course, in 1944. The first attack on China by the Japanese in 1937 had resulted in the conquest of considerable territory in North China, and by 1939 the Japanese had begun to work their way southward and on down the coast.

The missionaries then at home on furlough, and most anxious to get back to China, feared that access to their field might be cut off, so they made urgent preparations to leave the homeland. They were joined by missionaries going out for their first term of service, Mr. and Mrs. Vernon Mortenson, Miss Mildred Nelson, Alvin Ratzlaff, Elmer Peterson, Hugo Johnson, and Oliver Olson.

Twenty-four missionaries and their children were divided into six different parties and these parties followed different routes to get through the Japanese lines and into Free China, in which our field was located. In some instances it took several months, but they all got through.

The combined experiences of the missionaries on those trips inland are almost beyond description. That they got through at all is worthy of note. And when one considers that they got there just in time to be mercilessly bombed by the Japanese, during which time nine of our stations suffered major bombings, one almost wonders why such an attempt should be made. The answer should be clear before this narration is brought to its close.

The aerial bombing and strafing was not an incident of short duration but a period of six or seven years during which our missionaries lived in a constant attitude of alert, whether on the road or at their stations. It was also a period of economic readjustment which brought the average missionary to the level of the most humble Chinese worker. While it is true that he



*Anna Jensen's house in Sian after a severe bombing.  
The house was spared, but the chapel nearby was destroyed.*

lived at his mission station and had a roof over his head, when not bombed out, he was reduced to the merest necessities and often was forced to accept articles of food from the Chinese, which they gave out of their own poverty when they came to realize the true state of affairs. It was a time of shifting of responsibility from missionary shoulders to the shoulders of capable Chinese leaders who had been called of God for this day of transition. And it became a time of mass evangelism such as China had never before seen.

Missionary Reuben Gustafson has reported experiences that throw considerable light on this period of progress which brought to the missionaries a fuller realization of the Apostle Paul's sufferings for the extension of the gospel in his day—"In journeyings often . . . in perils . . . in weariness . . . in fastings . . . in cold . . . in the care of all the churches. . . ."

As a member of one of the six parties to go inland in the teeth of the Japanese conquest of China and as one of the two missionaries (Beckon and Gustafson) who were the first to return at the close of World War II and to have a share in the new methods of evangelism, he gives us the following highlights:

*Inland in the fall of 1939*

We were seven missionaries and two children, Mr. and Mrs. Arthur Nelson and son, Glenn, Miss Ruth Nelson, Oscar W. Beckon, Miss Edith Johnson, Mr. and Mrs. Reuben Gustafson and Elizabeth. On account of the equipment we were carrying we felt that it was best to enter by Haiphong, French Indo-China. From that point we traveled in convoy, with 12,000 pounds of supplies, of which one third was gasoline for our vehicles. Upon entering China we were told that bandits would get us by night or the Japanese would get us by day. On our first stretch of several hundred miles we saw about 200 trucks and other vehicles which had been strafed or burned or had been wrecked in accidents. At Nanning, Kwangsi, had not a friend warned Arthur Nelson we would not have been able to leave the city in time. As it was we got away three o'clock in the afternoon and the following morning the Japanese took the city.

After two months of traveling we were happy to reach our destination at Lunghsien, Shensi, China. It was thrilling to return to our beloved native Christians and receive their welcome and also to see again our dear fellow missionaries. Mr. and Mrs. Bergstrom came all the way from Sian, one hundred miles to greet us and welcome us back to the field. They had come in some months ahead of us. Our native Christians gave us a cordial welcome several miles outside of the city and, as is customary in China, prepared feasts for us. It was wonderful to spend Christmas with the dear Chinese at Lunghsien. We were thankful to God that we with our two precious little children, Glenn Nelson and Elizabeth Gustafson, had stood this difficult journey all right.

We had with us supplies of medicine for the Red Cross and our equipment of generators, public address systems, and projectors. With this equipment we were to begin a work in which we had had no previous experience, that of mass evangelization in our field. Brother Oscar Beckon of Pinhsien had one set of equipment and we had another. We built gospel carts in which we could carry the sound equipment to the different stations and villages, and these carts were also used for sleeping.



The churches of our field were informed that we were willing to come and put on campaigns if they were willing to cooperate with us. It was thrilling, indeed, to receive many more invitations than we could possibly fill. Picture a gospel cart coming to a village and practically all the people, great and small, coming out to meet the evangelistic party.

Our meetings often would last two to three hours and sometimes we would conduct three or four meetings a day and stay in one locality anywhere from three to thirty days. While the gospel service was going on over the P. A. system we would have personal workers going out among the people who were listening. Others would be distributing gospel tracts and from the cart itself Gospels, hymnbooks, and Bibles would be sold.

It was quite common to have 5,000 or 10,000 people attend these meetings. The largest number that we know to be addressed at one time was estimated to be 30,000 people. We do indeed praise God for a cordial welcome on the part of the military, the civilian government and the student class.

### *After World War II*

At the close of World War II brother Oscar Beckon and I were approached by the home board in Chicago with the request that we go as a vanguard back into China to see what the possibilities might be for the return of the missionary staff to the field. This request followed a general conference of the missionaries at home from China at which plans for re-entry were formulated.

The Mission gave every possible assistance, and arrangements were made whereby we were able to take with us two automobiles, with trailers, and two P. A. systems with generators, the best obtainable. It was with mixed feelings and a tremendous sense of utter helplessness and dependence upon God that we again left the homeland.

We arrived in Shanghai and found this city in a state of turmoil from the effects of the war. At this port of entry we organized our supplies and equipment and made ready to leave for the interior by train. The two automobiles had been disposed of and a 2½-ton Dodge truck purchased. With twenty tons of supplies

and the truck safely on the train we began our journey inland.

The following days were hectic, with conflicting rumors of unsettled conditions on every hand. In one area bandits had destroyed the telephone system and torn up the railroad track for a distance of ten miles. It was necessary to unload everything and then we found the truck was indeed a god-send to us. We made eight trips over this awful road in making the transfer, and once more we were rolling along on such railroads as we find in the interior of China.

It was wonderful indeed to arrive at Sian and especially to be given a welcome by our dear Christians. Mr. Beckon took over the office at headquarters and all things pertaining to it, and the problems of the church in that area. Pastor Tuan, our esteemed and beloved chairman of the association of churches, was willing to go with me as we visited the field.



*Missionary and Chinese worker join in extensive evangelistic effort*

It was a time of deep blessing to travel from station to station and participate in conferences at the various places. Many problems met us in the churches, but because of the loving and fatherly disposition of Pastor Tuan and his diplomatic way of meeting any problem, and with his rich experience of many years in the church and knowledge of God's Word, he was equal to every occasion.

In the different places there were a large number who were ready for baptism. Who is able to express the joy of seeing those who have turned from idols to the living God, confess Jesus Christ in baptism and join the church! When we approached a center it was a common thing for the Christians to greet us joyfully, sometimes a mile or two outside of the city, and when we would leave to bid us farewell with prayer, or in the beautiful greeting which the Chinese Christians use. They would say to us, "May you peacefully journey on"; and we would say to them, "We hope you will peacefully remain here."

On many of these occasions there were not a few tears that were shed . . . because we never knew when we would have the privilege of seeing one another again. On this tour of churches lasting more than two months, we had the great joy of seeing over 700 come forward to the altar and accept Christ as Lord. In some places because of the serious bandit situation, martial law would be declared shortly after dark and we would be compelled to dismiss our meetings.

There were many outstanding conversions that we saw at this time. I shall never forget one evening when our service was over but it seemed that the people did not wish to go home. The church was crowded, so it was almost impossible to elbow our way through the building. There were great numbers of people standing outside. We did not have sufficient personal workers to deal with those who went to the altar desiring to be dealt with and prayed for. A little boy was weeping, and declared that he wanted to believe in Jesus. It was touching to see brother Oscar Beckon pick this fellow up bodily and hand him over the railing to Pastor Tuan on the platform. There this beloved brother knelt with the little boy and

asked Jesus to save his soul. It was thrilling to see the joy that came to the boy as he understood and believed in the Lord.

Other trips inland from the coast, on which many tons of Scriptures were transported, have been described by Oscar W. Beckon, Arthur Nelson, Fred Nelson, and others. A 70-page booklet by C. I. M. missionary Phyllis Thompson, and published by the C. I. M. under the title, "Bible Convoy," gives a wealth of challenging information. "Bibles must come first" was the watchword as missionaries and Chinese collaborated in what may prove to be the last opportunity to get Scriptures in large quantities into the interior. May God lay the burden of intercession upon us for the printed Word placed in the eager hands of a large portion of China's millions.

The return of the missionaries and the addition of a number of new missionaries to the China staff ushered in a period of intense activity. During 1948 as many as six gospel teams worked in unison, covering the field and doing intensive mass evangelism in the larger centers. The city of Sian was given complete coverage, and eager crowds stood for hours drinking in the message. When partial evacuation became necessary cities in other parts of China felt the impact of this new form of evangelism and many sought the Lord for salvation.

Sian had been evacuated, but a party of our missionaries was able to return, unexpectedly, during Easter week of 1949. Of this visit brother Gustafson writes:

### *A Visit to Sian*

What unspeakable joy it was for us, as a party, once more to be back on our field and to meet with the many Christians who are so precious to us. We spent Easter 1949 at Sian, our headquarters in China. We were informed later that those days were the most peaceful that they had experienced since the war. The native Christians not realizing that we would be with them on Easter, had arranged a memorial service to be held at the cemetery chapel, south of Sian.

Our dear Bible institute students partook in testimony and song and Pastor Tuan, who since that time has met with death,



was the main speaker. He related in detail the experience in 1911 when a missionary mother, the teacher and six precious school children were martyred on that particular spot. Missionary Beckman with his daughter were present at the trial of those who participated in this awful massacre. The magistrate in charge of the trial declared that these men should die by the same method they had used. It is what is known as the straw cutting method, a very brutal method of hacking the body. Then it was that Mr. Beckman stepped forward and declared that if they were to use such a brutal, inhuman method of death he wished them first to kill him and his little daughter, Thyra. Pastor Tuan further pointed out that the officers in charge were unable to comprehend why he did not wish to revenge his enemies.

At the close of the service it was very touching to see the Christians form in line, many of them carrying in their hands a paper flag or banner on which was written a verse of scripture. Following these in the procession was Pastor Tuan, who carried a great armful of lilacs. The Christians tenderly placed flags on each grave and Pastor Tuan placed the flowers. It is with a sad heart that we recall these events, for Pastor Tuan, the leader of that great memorial service has also been taken from us. It is not for us to question, however, for we know that God doeth all things well. We are informed that Pastor Tuan was laid to rest alongside the missionary martyrs whose death he had honored and tenderly called to remembrance.

### *God's Providence*

The presence of our TEAM missionaries in China during the war years up to 1944 accomplished many things. Their willingness to stay on and to be made companions of the Chinese in their sufferings and afflictions accomplished a God-directed purpose. Their initiative to carry on during the most adverse conditions served to convince the Chinese leaders that it could be done. Times without number the order of meetings and conferences was interrupted by air raids only to be resumed the minute the air-raided sirens ceased their shrill warnings and debris could be removed when the bombs made a close hit.

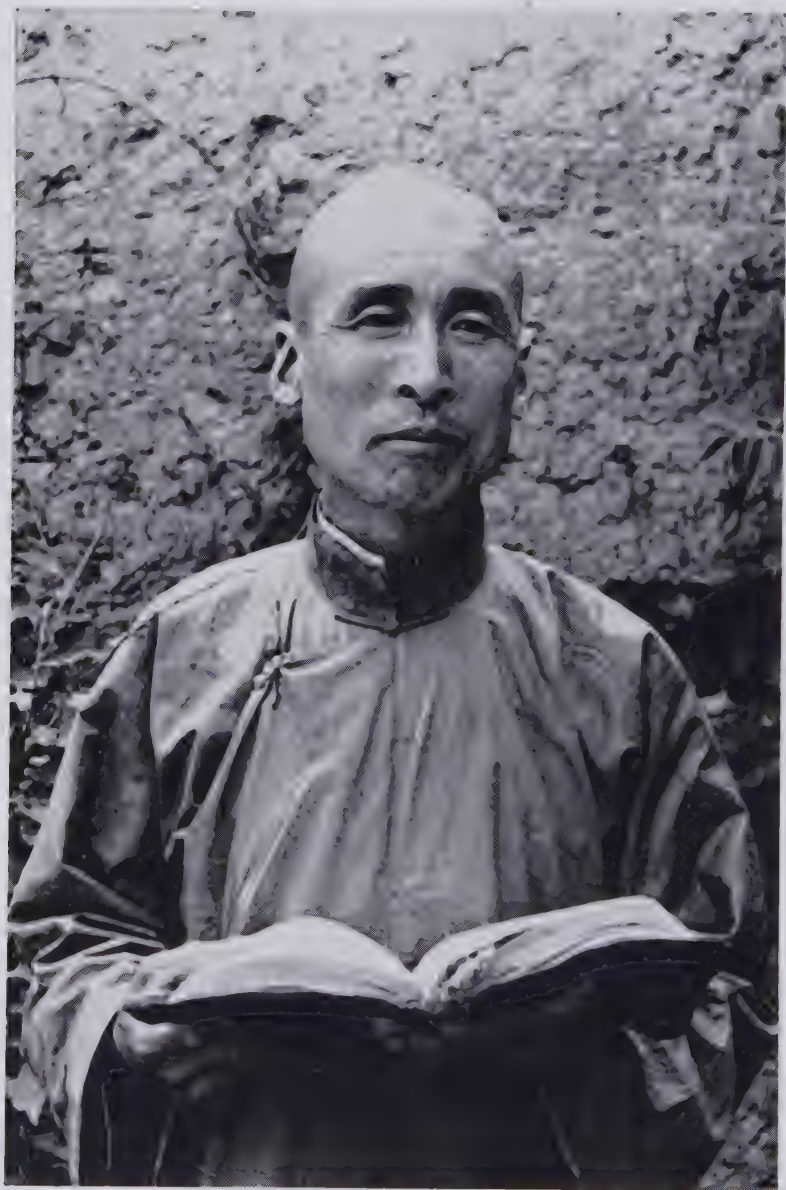
The missionaries themselves needed to witness the growth of the work in spite of and in the midst of these exasperating and highly dangerous war conditions. The work grew, over the entire field. The Chinese needed to observe how the missionaries would stand the test of economic pressure to the extreme, and still carry on with unabated enthusiasm in the work and with joy in the Lord.

If, as a result of the Japanese aggression, the foreigner was to lose his long-held favored position in the Orient, he became "foreign devil no more" in quite another sense, for he won more than he lost when he was accepted by the Chinese in a new bond of fellowship. This may be considered in very general terms, but specifically, there was a new appreciation for the missionary in China and he was considered a true companion in the building of a better life for the Chinese—a life built upon the teachings of Christ.

### *Shifting of Responsibilities*

This spirit of admiration and confidence was the atmosphere in which one of the most important developments of the work took place, when the Chinese brethren accepted the responsibilities and burdens formerly shouldered by the missionaries. This included Bible training for workers, a responsibility usually conceded to the Mission even in areas where the Chinese church assumes the leadership in the field. The missionaries continued as teachers, but the leadership and responsibility passed to Chinese hands under the blessing of God.

After World War II, the presence of the missionaries greatly stimulated the ministry of mass evangelism which opened up for the Chinese church all over unoccupied China. This was a unified effort, covering the entire field by both extensive and intensive methods. In the latter, gospel halls opened in various places provided a permanent testimony of evangelism for the masses and Bible instruction for the Christian converts. This feature has no doubt given the church a pattern to follow in her present obedience to the Great Commission to preach and to teach the gospel to every creature.



*Pastor Chang, a powerful preacher of the Word of God. He is but one of the many faithful Chinese Christian leaders.*

The absence of the greater part of the missionary staff from the TEAM field in China, though it represents a score that for the present must be played in the minor key, has not been the cessation of missionary activity. To the contrary, the sense of responsibility for the souls of men has been made keener and the messenger of the Glad Tidings spurred on to the greatest possible effort. This challenging chapter of missionary history in the making will someday be told in its entirety, but for now we must take our encouragement from the fragmentary information that reaches us from authoritative sources.

The personal testimony of one of our new workers should help us better to understand the heart of the individual missionary and to face our own responsibility as individual collaborators with God for the salvation of our fellow men.

### *Seeing China's Need*

"The Lord works in mysterious ways His wonders to perform.' In spite of 'in journeyings oft' the lines have fallen unto me in pleasant places in the profitable year just ended.

"On May 10 we began an unforgettable two-day truck trip through the very lovely farming land of Szechwan, where idolatry has an especially strong grip on the people. To be driving through Chinese villages and eating Chinese food all day long and sleeping in a Chinese church at night was a delight . . . surely this was really China at last!

"How I thank the Lord for letting me see the need in Lanchow! Few cities know its opportunities—camel or truck caravans move in and out into Tibet, Turkistan, Tsinghai, Mongolia. Mongolian felt tents add atmosphere as do the rosy-checked Mohammedan troops who bristle with discipline and strength, and tribal chiefs in appropriate robes strut down the streets within the high city walls. These people represent whole areas to be entered for Christ. Lanchow is the gateway to China's fascinating eastern neighbors. The Yellow River or China's Sorrow—roars past the city and on by the C. I. M. hospital where hundreds of lepers are treated daily



"It was in Lanchow that I first attended a Chinese communion service. What young missionary wouldn't be thrilled to see little bound-feet women hobbling down the aisles with the sacraments, and all classes of Chinese praising and praying at once in spiritual harmony.

"My heart was greatly touched by the thought of some day worshiping with those 'from every tribe and nation' at the marriage supper of the Lamb—praising God in one language. My call and vision for winning Chinese into the Body of Christ was renewed and my heart stirred to new devotion to Him whose body was 'broken for me.'

"Upon reaching Pingliang it was a joy to find sympathetic fellow missionaries who knew what it was to be badly sunburned, bruised, and hungry after a two-day crush on a Chinese truck. Mollie Olson massaged our aches, Earl Peterson heated water for baths in the home-made tin tub, and Lola Philips and Jeanette DeVries made a good supper. The hardships were swallowed up in the joy of being in China and on our own field. In spite of ever-changing rumors, we had a grand trip to Kingchuan station with the Gustafsons. When we returned, we found near-by battles had filled every available building with hundreds of wounded soldiers.

"Treating wounded soldiers was a blessing and a thrill for me. I am not a nurse, and before had never had an appetite for that kind of work, but every hour of it was a great joy because the Lord did the impossible in me.

"With soldiers lying in smelly, dirty straw, and with no quiver of nausea or distaste I dressed great, green, festered bullet wounds and watched the unflinching courage of the soldiers as the only available doctor set legs that had been broken for days, or removed deeply lodged bullets without anesthetic. Although my tongue ached to be able to speak to the men in this time of need, it was a help to see the eager way they devoured the tracts and gospels given them. It was a proof to me of God's power to give grace and joy for *any* task He gives.



Chinese  
Burden  
Bearers



Young boys carry  
great loads many miles

"On July 15 with Gladys Thompson, I crawled up on the animal cart that was to take us the three days over the hills to our very own station, Lunghsien. The first night in the inn we paid only six cents for our lodging, food, water, and the care of our animals, but our mud bed was with the horses and chickens.

"The next night we spent in Sheng-I-Ho where about six out of ten persons of all ages have great goiters that hang pitifully below the chin. Next to us in the courtyard was an insane woman who kept coming in and out of our room as we ate our noodles—it was then that I really felt impressed with the fact that in the Orient the lot of the unfortunate and unwanted is very different from that in Christian lands.

"The most satisfying week of my year in China was the week spent on my own station, with many Chinese in the same courtyard, with meetings nearly every day and with a settled feeling of being unpacked with much time and freedom to study Chinese and to use it as I learned it.

"One week was short but worth all my time in China. My memory of China missionary work is different than it would have been had I been only in foreign flavored Shanghai or Chengtu. It was a costly week in that I had to leave all my outfit when we suddenly evacuated by bicycle, but it was a profitable week in that I grew to know myself better, my fellow missionaries better, the Chinese better, and the Lord better."

#### MISSIONARY DIRECTORY CHINA FIELD

Miss Ethel L. Berg.....	1947
J. W. Bergstrom.....	1928
Mrs. (Beckman) Bergstrom.....	1930
Miss Doris M. Brougham.....	1948
Miss Jeanette DeVries.....	1936
W. G. Englund.....	1903
Mrs. (Johansen) Englund.....	1922
E. W. Fisch.....	1936
Mrs. (Woosley) Fisch.....	1940

Miss Goldye E. Gustafson.....	1947
Hugo N. Johnson.....	1940
Mrs. (Nelson) Johnson.....	1938
A. Fred Nelson.....	1935
Mrs. (Ivers) Nelson.....	1935
Miss Ruth W. Nelson.....	1915
E. R. Peterson.....	1930
Mrs. (Tornvall) Peterson .....	1930
Elmer H. Peterson.....	1940
Mrs. (Anderson) Peterson.....	1947
Miss Geraldine M. Petersen.....	1947
Miss Lola Phillips.....	1946
John B. Streater.....	1947
Mrs. (Lane) Streater.....	1947
Nils Sunwall.....	1949
Miss Gladys M. Thompson .....	1946
Miss Margaret E. Waldin.....	1947

*Temporarily in Japan*

Burdette O. Beckon.....	1947
Mrs. (Norton) Beckon.....	1947
O. W. Beckon.....	1918
Mrs. (Severson) Beckon.....	1918
Harold V. Good, M.D.....	1949
Mrs. (Winslow) Good.....	1949
Miss Florence B. Herron.....	1948
Miss Hope G. Hindal.....	1946
Fred D. Jarvis.....	1946
Mrs. (Musil) Jarvis.....	1946
Miss Edith A. Johnson.....	1920
Miss Aasta Nelson.....	1923
Arthur E. Nelson.....	1915
Mrs. (Sandell) Nelson.....	1931
Oliver A. Olson.....	1940
Mrs. (Peterson) Olson.....	1947
Alvin O. Ratzlaff.....	1935
Mrs. (Moore) Ratzlaff.....	1946





MAP OF THE JAPAN FIELD

THE

# *Japan*

FIELD

*A*T NO TIME in its history, or in the history of the world, has The Land of the Rising Sun been so much the focus of attention and thought as during the past two decades. The news headlines underscore the treachery and the ruthlessness of the military machine that ruled in Japan, and had attempted to shape the destiny of the nation and of the world, but they missed the deeper implications hidden in the results that have been brought about by its wanton acts of aggression. The unwarranted attack on China and the spoiling of her coastal cities drove thousands of Chinese Christians and their foreign missionary brothers into the interior. Here they went everywhere, preaching the Word, and the increased impetus their presence lent to the evangelistic effort among an awakened and troubled population teeming with refugees, was worth the work of many years at the rate missionary labors had expanded in the interior prior to the war.

What about Japan herself? The military defeat of Japan following the attack on Pearl Harbor and the relentless war of attrition that ensued, was far more than that. It was the destruc-

tion of a military clique that had enslaved the Japanese people, and had reduced the Christian church in Japan to a serf of political government, to do the bidding and serve the purposes of a



*Fujiyama, Japan's highest mountain, raises its majestic head  
12,395 feet above sea level*

totalitarian State. It was the liberation of that church, and of an entire people, restoring them to their God-given status of free moral agents—to think and to choose for themselves. This has opened the door for missionary labors in Japan, so that today it stands wide open, with those in the seat of authority urging the missionaries to give the people the Word of God in all its fulness and power before it will be forever too late!

Though the Church has been disappointingly slow to recognize and to grasp this opportunity, and to obey the call of the Master to pray out the workers in sufficient numbers to keep in step with His plan and purpose, some progress has been made. As many of the former missionaries as have been able to return to Japan are there, and many new missionaries have gone to their aid. The corps of Japanese pastors scattered during the war, have been reassembled, and are doing a big work at the head of their

congregations. The young people of Japan, thinking young people who are considering their own future and the future of their nation, are investigating the merits of Christianity, and as a result are surrendering to the claims of Christ in large numbers. A new day has dawned for Japan, but to make it a day in which the Lord will be exalted throughout the land and accepted by a people who have been without God and without hope, will mean the pressing of the battle in prayer and intercession. God's timetable for Japan indicates the urgency of immediate action, and it is the desire of The Evangelical Alliance Mission and its missionaries to be on time: on time in the place of prayer, on time with the message to dying men and women, and on time to pull in the net when the Master says, "Now!"

#### **THE EVANGELICAL ALLIANCE MISSION IN JAPAN DURING AND AFTER THE WAR**

The year 1940 ended with a precarious peace still being maintained between Japan and America. However, as the period marking the fifty years The Evangelical Alliance Mission had been in Japan came to a close, and the new decade opened, militarism was in control among these islands and missionary work became well nigh impossible. The small missionary staff, composed of the C. E. Carlsons, the Joel Andersons and the Timothy Pietschs, all found it advisable to withdraw from the field before the close of 1940. This left the national Japanese church entirely in the hands of its pastors, and they were faced with great difficulties.

The Religious Organizations Bill became effective as of April 1, 1940; and although this granted recognition to the Christian religion, it also added severe restrictions. No organization with less than five thousand members could be maintained with government sanction. Thus eleven blocs were formed and received recognition from the Department of Education. Bloc Number Six was the one into which our Alliance Church was incorporated together with the Nazarenes, the Free Methodists and one or two others. A board of five men lead in the direction of this bloc, one of whom was our own Pastor M. Matsuda. They had a



seminary in Osaka and carried on other church functions—but not for long, as in the following year, 1941, all were compelled to unite into what is known as the United Church of Christ in Japan.

Thus, under the compulsion of military pressure our Alliance work became part of the United Church, but as we have started anew in Japan after World War II all affiliation or connection therewith has been severed.

### *The War Years*

After Pearl Harbor, December 7, 1941, the work of the gospel became even more restricted. Five pastors were drafted into military service. One of them was killed in action on Okinawa. Other pastors were compelled to carry on manual labor in factories or schools during the week to secure a livelihood and to show their loyalty to the cause of their country. However, they still ministered to limited numbers on Sundays and endeavored to keep their flocks together. Later their families were scattered over the country, especially in the final months as Japan's defeat became evident and imminent. Only two pastors continued to give full time to the gospel ministry in caring for the sick and dying and those who suffered during the terrible bombings of early 1945. These two were the Rev. M. Matsuda and the Rev. Mr. Matsumoto. Living, or subsisting on the very barest of necessities, they walked in and out among their people pointing them to the eternal God who was their refuge.

During the later months of the war four churches were burned, three in Tokyo and one in Chiba City. Another was torn down to remove fire hazards in the event of bombings.

Several members of our churches in Tokyo fled into the interior, there to witness for Christ and open small meetings in their homes. Many others were killed and their homes burned. In fact, it is estimated that as high as ninety per cent of the homes of members of one church were thus lost. What a time of devastation and distress! And yet, through it all, the Lord sustained His own—and we are told again and again that not a single Christian gave up his or her faith even under the most intense pressure.

*The Postwar Years*

One thrills at the fact that they not only did not renounce their faith, but that they witnessed, and as soon as the war was over churches began to spring up in the country places to which the refugees had gone. The following are examples: about one hundred miles northward from Tokyo, in Tochigi Prefecture, is the town of Otawara with a population of approximately forty thou-



*The beloved Japanese pastor, Rev. M. Matsuda and his family*

sand people. To this town fled a layman and family by the name of Takita. A fine Christian group has been won and others have gathered about them in brother Takita's home. It is definitely hoped that a missionary family shall soon be assigned to that town to press forward the work so well started.

About halfway between Tokyo and Otawara is the town of Koga, in Ibaraki Prefecture, to which another layman by the name of Toyoshima was sent with his family. He started a work which outgrew its limited meeting place, so that in 1949 a larger place was built and a pastor called to serve a thriving new church. A kindergarten has also been opened there in addition to the Sunday school and worship services to reach the little ones and their parents for the Lord.

Then, again, about one hundred miles eastward from Tokyo, on the Chiba peninsula is the city of Tateyama with some fifty thousand people. To this city fled three families of Christians from Tokyo, and about them has now been formed a body of believers—some of a bit older Christian faith and many others newly won to the Lord. Today Tateyama has missionaries working together with a growing established church which has its own pastor and organization. A new place of worship was dedicated there late in the autumn of 1949. Here the Christians gather and new ones are brought in to find the Lord Jesus Christ, in Sunday school, and in the other services.

A bit farther to the eastward, at the very tip of the Chiba peninsula, is another city of nearly seventy thousand by the name of Choshi. To this place one of our veteran pastors, the Rev. Mr. Sugimoto, and his wife and his son, the Rev. J. N. Sugimoto and family, went at the close of the war. They have opened a promising work. All available space is occupied for the Sunday school and Bible classes and worship. Early in the spring of 1950 a kindergarten was opened. At Choshi, also two of our lady missionaries are laboring and winning many souls to the Lord.

On the edges of Tokyo city various other places have now been opened with national pastors in charge. You will read of them through the days to come as Musashi Sakai, where Pastor Taomi is serving, Oi Machi with Miss Hada and her associates doing a fine work, Naga Hara and Ebara Cho with Pastor Nakano now in the Alliance fellowship with a work showing much evidence of the Lord's blessing. Again, there is Azaba with Miss Yokoi carrying on and Kugahara with the former Liebenzell family, the Rev. and Mrs. Bernhard Buss opening new work with much blessing. One or two others are operating in the Tokyo area besides the noble and outstanding work of Pastor M. Matsuda at Nakano, where a new parsonage and church building have been erected in an attempt to accommodate the many who wish to worship there.

Pastor J. Sukigara at Todoroki has another large and blessed work now clamoring for an auditorium to care properly for their expanding flock. Thus the new decade has opened with pain and sorrow, but out of it all the church of Christ, battered and weak

but with the Lord's blessing and the patient helpfulness of the growing host of new missionaries looks forward to a period of vital testimony that should reach multitudes still sitting in darkness and the shadow of death.

Since the war, The Evangelical Alliance Mission in Japan has confined its efforts to the main island of Honshu. On this island, with Tokyo as the center of operations, the work branches out over a radius of about 300 miles. This distance carries one to all parts of central Japan. The area about Tokyo is known as the great Kwanto plain, the largest plain area in Japan, very fertile and productive of rice and other staple foods. The climate is not too severe, but the relatively high degree of humidity causes a missionary much discomfort both in summer and winter. During the summer season it has usually been found necessary for the missionaries to spend some time in the mountain areas away from the humid plains. In winter the dampness penetrates to the bone and compels missionaries to dress more warmly than in America.

Beyond the Kwanto plain stretches the fascinating mountain and hill country of the backbone of Japan. The mountains are not rugged and bare as a rule, like those in America, but rather overgrown hills covered with dense green foliage throughout the year. Some species of trees shed their leaves, but others retain them, and never is there a dry season to cause them to turn to brown, as they do in certain parts of the homeland. Of course, some of our missionaries live among the mountains. They find deep snow and quite severe cold in winter, but whether on the plains, among the cities or far up in the mountains, Japan is a land of physical beauty. Everyone soon learns to love it. Neatness and compactness are distinctive all through the land. A busy people crowded among these hills and plains and along the beautiful seacoast are now challenging us to bring them the Word of Life ere the day of opportunity passes.

Though our mission is still limited to the area with Tokyo as the center of the circle, plans are being made to reach far afield—



to extend the work along the other side of the mountainous backbone of the main island, and to venture forth in the southwest of the island of Kyushu with its sixteen or seventeen million people. The whole southern half of this island is without missionaries, and the three large provinces of Kagoshima, Mayazaki and Kumamoto may soon find TEAM missionaries proclaiming the Good News. This will mark the beginning of the new era after our first sixty years in Japan.

During the recent years four missionary residences have been purchased and remodeled in the outlying districts.

In Choshi, far to the eastern tip of the Chiba Peninsula and directly east of Tokyo, we have remodeled a Japanese house, and here two lady missionaries, Miss Genevieve Smith and Miss Doroth Chamberlain live and carry on their work of children's meetings and other Bible classes. Here they study the language, and from this haven branch out into church activities and street meetings.

Much the same can be said of Tateyama, at the southern tip of this same province, or about one hundred miles southeast of Tokyo, where the Misses Lillian Aldrich and Mary J. Lant are living in a similarly renovated Japanese house. They are doing a faithful work among children and young people, both in the home and in the city or outlying villages. With a car they are able to cover a considerable area.

To the north of Tokyo about sixty miles, Mr. and Mrs. Delmar Becker are working in the village of Odamura and reaching out farther and farther into entirely unevangelized areas, with tens of thousands of people. In this place, also, there is a missionary residence which has been purchased and renovated during the same year, 1949. Their field is among a people with whom a white face is still a great novelty. There is, as yet, no resident pastor in this area, but we trust that in the not-too-distant future this work may be ready to be turned over to a national pastor, so that the missionaries may move farther into the regions beyond.

Westward from Tokyo, and just a little to the northwest about 100 miles, is the village of Karuizawa nestling among the

mountains in the province of Nagano. Here there is a missionary center known as the N. W. Nelson Memorial Center, a large bungalow-style house suitable for summer residence for a number of our missionaries when they must leave the hot plains. This is used, in part, throughout the winter. Mr. and Mrs. Donn H. Goss



*Missionaries at the dedication of the N. W. Nelson Memorial at Kariuzawa*

are stationed there to study the language and enter gradually upon the work of evangelism. Karuizawa is one of Japan's most attractive summer resorts, and is situated about 4,000 feet above sea level, at the foot of a famous active volcano, Mt. Asama. In winter, however, the climate is rather rugged, with deep snow and much lower temperatures than in the plains.

Swinging southward across the mountain ranges we come next to Takayama in the Province of Gifu. Takayama is a city of about fifty thousand people and nestles among the Hida Mountains. Not only is Takayama among the hills, but it, together with its outstations of Funatsu, Furukawa and Hagiwara, is a stronghold of Buddhism. Takayama alone boasts forty buddhist temples. The people are slow to respond to the gospel call but our lady missionaries, Miss Grace DeCamp and Miss Ruth Forsberg, are gallantly

pressing forward in the face of great obstacles. The Lord is blessing the work there. This is one of our oldest stations. Takayama and each of the outstations is now manned by a pastor and family. At Takayama we have Pastor Otsuka, at Funatsu, Pastor Ogawa and at Furukawa, Pastor Yamaji, all doing faithful work and encouraged in the Lord to go forward.

As we continue our circle we reach a point along the sea about fifty miles south of Tokyo by the name of Yokosuka, a former Japanese naval base and at present the greatest naval base of the Pacific Fleet of the United States Navy in the Orient. At this place we have Mr. and Mrs. O. R. Degelman pressing forward and winning many to the Lord—not in a sensational work as to numbers, but in a blessed work through winning souls in ones and twos to the Lord. There is no resident pastor, but brother Degelman leads in the work, and occasionally is assisted by visits from a pastor or another missionary.

The greater proportion of our missionaries are still in Tokyo, where their primary duty is to study the very difficult Japanese language.

In Tokyo the Mission has purchased and remodeled a suitable residence which is now used as the Center, as it is called. This home was the property of a Dr. Sekiguchi, a professor at the Imperial University in Tokyo. Dr. Sekiguchi died during the war years leaving this property to his widow and two sons. Like many other formerly wealthy Japanese people, they found it impossible to maintain such a home, therefore, the Mission was able to secure it at a very moderate cost. Mr. and Mrs. G. W. Laug live at this center and endeavor to head up the work of the Japan Mission. A certain part of the home has been remodeled to form a separate apartment in which two single missionary ladies, Miss Laura K. Dales and Miss Blodwen Smith are now located.

On this same spacious compound a four-family apartment court was erected during the summer of 1949, and this is now being occupied by young missionaries studying the language. This is found to be both comfortable and convenient. In addition, there is a warehouse which was erected to care for the freight of those



*The Tokyo Mission Center  
serves as a residence for  
missionaries, and is the  
recognized center for  
the field*



*Mr. & Mrs. C. E. Carlson,  
and daughter Rosalie,  
now in Japan*



just arriving or about to leave the country on furlough. A parking lot in the rear, ample enough to accommodate several cars add to the convenience. However, a specific need at this Center is that of a gospel hall in which the neighborhood can be reached with the gospel throughout the days of the week. Adjacent buildings have been purchased, and it is the prayer of the missionaries that the way may open for them to erect a suitable chapel in their place. Each of the missionary force feels this to be a need which must be met soon.

In addition to the Center, we own no property in Tokyo, but various houses or suites of rooms are rented to accommodate the many who are studying the language and preparing to launch out into the interior. These at present are:

Miss Ruth C. Pinckney.....	1948
Miss Dorothy A. Ortman.....	1948
Miss Erma R. Taylor.....	1948
William A. Powell.....	1948
Mrs. (Scott) Powell.....	1948
John S. Schwab.....	1948
Mrs. (Johnson) Schwab.....	1948
Mrs. Doris Christmas.....	1949
Miss Betty Shattuck.....	1949
Warren T. Adams.....	1949
Miss Laura Dales.....	1949
Miss Blodwen Smith.....	1949
Miss Elsie Jean Utterback.....	1949
George D. Martin.....	1949
Mrs. (Till) Martin.....	1949
Miss Adele Scott.....	1949
Miss Eva Sevland.....	1949
Donald A. Walter.....	1949
Mrs. (Sundem) Walter.....	1949
Miss Kathleen G. Bears.....	1949
Chester J. Carlson.....	1949
Mrs. (Anderson) Carlson.....	1949

Calvin B. Hanson (Ev. Free Church).....	1949
Mrs. (Wessman) Hanson (Ev. Free Church)	1949
Victor M. Springer.....	1949
Mrs. (Farra) Springer.....	1949
Miss E. Ruth Smith.....	1949
Miss Rosalie V. Galle.....	1949
Thomas W. Mitchell.....	1949
Mrs. (Needham) Mitchell.....	1949
Kenneth G. McVety.....	1949
Mrs. (Archer) McVety.....	1949
Gerald J. Johnson.....	1949
Mrs (Sweeney) Johnson.....	1949
Miss Lelah A. DeLong.....	1949
William Harms.....	1950
Miss Thelma H. Clark.....	1950
Miss Florence A. Karlson.....	1950
Bernard E. Holritz.....	1950
Mrs. (Miller) Holritz.....	1950
Donald C. McAlpine.....	1950
Mrs. (Simmons) McAlpine.....	1950
Hans S. Magnusson.....	1950

Language study is being carried on under the direction of a special language committee within the Mission. There are two types of approach being made to the difficult subject of the mastery of the Japanese language. One is the Naganuma System, much like that used at the University of California, and the other is the Yale System taught at Yale University. All the new missionaries are studying diligently and progressing in varying degrees of speed and efficiency, depending upon the individual talent. No one must think that our fine, earnest young missionaries are content simply to spend their time in the study of the language. Quite the contrary is true. English Bible classes are conducted, and tracts distributed in great numbers. Street meetings are held with the aid of interpreters. A splendid consecrated band is our mission family in Japan. They all feel the urgency of the hour, not knowing how long the doors may be open for the preaching of the Word.

Many Japanese people read English, but a missionary to Japan cannot do a full work without becoming efficient in the native tongue. This is imperative for all. The missionaries need divine grace, even for language study, and the prayer of God's people in the homeland. It is a tragedy when a missionary fails to master the language.

The Japanese are an intelligent race of people having attained a degree of literacy unexcelled in all the world. They are willing to learn and their youth and children are all about us clamoring for the very best we can give them. Yes, they will read anything, good or bad. Let us be sure to give them the bread of life and not for their asking give them a stone. Youth presents our greatest opportunity today. Adults and older people are not responding in great numbers, but youth come in overwhelming masses. It should be noted that one of our newer missionary couples in Tokyo is being loaned to assist in student work in cooperation with the Inter-Varsity Christian Fellowship. They are Mr. and Mrs. John S. Schwab.

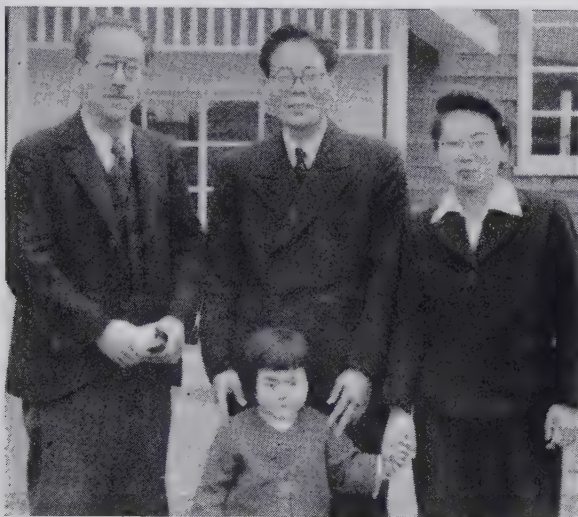
As the 60th year in the history of our missionary work in Japan approaches, there is much activity in the Mission. And before this anniversary will have drawn to a close an increasing number of our missionaries will have moved out into the country places, gradually to enter into the life and the hearts of the people.

Reports from some of those who have gone out are herewith presented. These cover only four localities, Tateyama, Odamura, Yokosuka, and the Hida District, and by no means do they describe all the activities of the missionaries and the Japanese Christians in these localities. They give an insight into the work, however, and some idea of the problems as well as the opportunities that face the new missionary. In this they may be said to be representative, and will serve their purpose.

### *Tateyama Dommei Church*

It was in the early summer of 1945 that Mr. and Mrs. Hoshino, members of the Nakano Church in Tokyo, were all ready to leave Tokyo for Tateyama; in fact, all their earthly possessions were at

the main railroad station awaiting shipment. And then fire came and burned all they had, and, according to their testimony, "we had nothing left but the Lord." However, He has proved Himself faithful to them in providing for their needs, and it was through a simple gathering in their home in Tateyama that the present church owes its beginning.



*Pastor and Mrs. M. Anzai with their daughter, Kimiko  
and Mrs. Anzai's father*

Two other families had also come from Tokyo as refugees, and in March of 1946 these meetings were begun. From the Hoshino home they were moved, first to another home and later to quarters used by a school. Since July 1947 the growing congregation has had a regular pastor, the Rev. M. Anzai. He and his wife had served at Ito, Atami and Nakano before coming to Tateyama. Among the membership of the church are Mr. and Mrs. Suzuki, twice burned out of Tokyo. Mrs. Suzuki found comfort and help from the Lord, from the Book of Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Mr. and Mrs. Hondo, too, faced privation during the war, but now find their joy in the Lord deeper and fuller than ever.

There is no joy in the Christian experience, except in communion with the Lord Himself, that compares with that of winning



others to Christ. The Tateyama Christians have tasted of that joy. Twenty-three new babes in Christ were taken into membership in 1948, and six were baptized on Easter Sunday, 1949.

By June of 1949, they were ready to build their own church, and after some months of prayerful activity it was dedicated in a



*The church building at Tateyama, dedicated November 20, 1949, is a simple structure but it is a place of tremendous influence in a large district*

special service held November 20, 1949. God honored the occasion with His presence and gave the Christians double joy in that souls were born again on this very first day in the new building.

The gospel work at Tateyama is growing, and is spreading to outlying districts. At Nago, Sunday-evening services are held, and at Kasana, a Sunday school and young people's service on Sunday afternoon. At Shirahama, ten miles from Tateyama, 125 children were present for a Christmas Day meeting as a result of bi-weekly visits to this place. These are signs of spiritual growth. Though, in many cases, advance must be made in the face of fierce opposition by the powers of darkness, for each soul that comes to repentance there is rejoicing in heaven, and an increase in the volume of praise that now arises from earth, and which shall ring out eternally, to the honor and glory of God.

—MARY JO LANT  
—LILLIAN ALDRICH

*The Odamura District*

We are the first TEAM missionaries to work in this "Ken," or prefecture. This is a privilege, we know, but also a responsibility. We ask your constant prayers for us here. We still know only a little of "Tokyo" Japanese—the official standard Japanese—and the people of this area use many words and expressions that are entirely different! So now we have to learn this dialect, too. Though we are only 60 miles from Tokyo, this is real country area—Old Japan—and thus less influenced by foreign customs. We foreigners feel that we have to be SO-O-O careful not to offend. It's a constant "game" to know what to do in each new circumstance.

Odamura has about 5,000 inhabitants. Tsuchiura, seven miles away, has about 40,000. Ibaraki Ken has about two million people, and so far as we know there is only one other mission station, near the Ken government office at Mito. Thus, there are a million people for each of us! Pray for us! Pray more for strong, spiritual pastors.

Early in the year, I had the privilege, when Mr. Laug was unable to go, of going with our oldest pastor to a new area, where a young man who has begun a church, and who has joined our



*Much rice is planted and harvested in the areas visited by our missionaries*

Mission, lives. It is a valley, called Aizu-Wakamatsu, perhaps ten miles long and about six or seven wide, up in the mountains some 200 miles north of Tokyo. I was there with him for three days, showing color slides, while he did the speaking, and brought some powerful gospel messages. One meeting was held in a Buddhist temple. It was a challenging experience for me, especially, to see the need of the forty or fifty thousand people living in that little valley.

In October, 1949, the house having been bought and alterations mostly completed, we moved to Odamura in Ibaraki Prefecture, where we will be beginning the first work of our mission in this district. Some twenty or thirty years ago some missionaries of another group had a few meetings somewhere in this area, and there were a few Christians in Odamura, but they had long since moved elsewhere, and now only some of the older folk know anything at all about Christianity. The wife of the man from whom the property was bought told us, with tears in her eyes (she is a Christian), how they have longed for years for someone to come here with the gospel message, and now how happy they are that their house should be used for this purpose.

The people have been very friendly and congenial, and have shown us every courtesy we could have expected. We are happy, and anticipate great things from the Lord here.

We had the first two meetings on Sunday, October 30—a Sunday school class, and a Bible class in place of a regular morning worship service. The first two months Sunday school attendance stayed between 150 and 300. Since Christmas, it has dropped off somewhat, for various natural reasons. Bible class attendance rose steadily from about 25 the first Sunday to about 75 just recently. It is mostly made up of young people.

The adults have been begging for an evening meeting, since they work in the fields during the day. This we intend to start soon. We are trying to limit the number of meetings for a while, because we still must spend most of our time studying the language. Present meetings are conducted through an interpreter, mostly, which is not good. Also we have done nothing more than

put a sign on the front gate by way of advertising, since the only place to hold these meetings is in the house in which we live.

Our record attendance was Christmas Sunday afternoon, when the children gave a program for the folk of the village, and when all who came heard the story of our Saviour's birth for the first time. On that day nearly 400 people came. Many, who could find no room inside, stood in the yard in front, looking in. The crowd was too much for the house, though, and one of the floor joists gave way. We later put the car bumper jack under it, raised it up and blocked it up, and it's better than new!

Praise the Lord with us for the interest shown. Pray with us for a meeting place, so we can have more come. Pray with us for converts—real, sound conversions, for a foundation for a church to be a lighthouse in this area.

—MR. AND MRS. DELMAR BECKER

### *Yokosuka Report*

In October, 1948, we opened our first religious services in Yokosuka, Japan. Through the kindness of an influential friend at the U. S. Navy Base, a piece of a Quonset building was given to The Evangelical Alliance Mission. For our first service we had the Rev. M. Matsuda, head of the National Japanese church, to deliver the message. When moving to this location, we had been in Japan just a little over a year, so it was necessary for us to locate a capable and consecrated interpreter to help us. Miss Nakamura, was the answer to this need. Before she came to us she had worked with Baptist missionaries, and during the war had been most faithful to the missionaries and her Lord, in visiting them in the concentration camps. Miss Nakamura has a unique talent for leading hungry souls into a knowledge of Jesus Christ as their Saviour. She has now been assisting us for over a year.

It was soon evident that one service a week was insufficient. These meetings were held in our Quonset home. The room is only 20 by 20 feet, but into this cramped space we have consistently crowded 50 to 60 Japanese for each service. We are in desperate need of a church building. Wednesday night Bible study classes were begun, and these the Lord has blessed from the beginning.





*The first converts to be baptized at Yokosuka,  
with Mr. & Mrs. O. R. Degelman*



*A portion of the prisoners at the Yokosuka Prison  
holding aloft gospels received at a service*

Uraga, a nearby shipbuilding and fishing town has also been entered. The town hall was turned over to us for our use, free of charge. This opening was made only after many months of prayer-preparation. The first night over 80 came through a torrent of rain to the service. One night when we opened the service to those who were spiritually hungry to come to Christ, 17 knelt, and we prayed with them. We feel certain that these who have opened their hearts to the Lord, will come to know Him in His fulness.

Tract distribution has proved a fruitful ministry. About three months ago, one of our tracts was returned to us by a man who was a prisoner in the Yokosuka Japanese Prison. On the last page of the tract a space had been provided for a spiritually hungry person, to signify his desire to accept Christ by signing his name and address. We contacted the warden of the prison mess hall, and now every Sunday morning from 9:00 to 10:00 o'clock we are giving the gospel of the Lord Jesus Christ to between 350 and 400 Japanese prisoners, and one night each week a Bible class is held in the prison.

This class is taught by university students, who themselves are relatively new converts. But they study first with the missionary, and he helps them arrange their material. At present writing the prisoner-converts number about twenty. God is blessing this effort, and the students themselves are growing in grace. They, as well as the missionaries, have worth-while experiences. One day while they were explaining that Buddhism cannot help, because its leader is dead, and were emphasizing the power of a living Christ in Christianity, the prison guard spoke up and said that he had once been a Buddhist priest!

So far, in Yokosuka we have had 71 who have found Jesus Christ as Saviour. We have their names and addresses in writing, and the dates of their conversion. On an evangelistic trip to the island of Sadogashima this summer, over seventy professed faith in Jesus Christ.

Our major work is being done among university students and young people. Much land about us lies ready to be possessed for

the Lord—the National Hospital in Kurihama requests religious services—opportunities abound on every side. Language study is of major import, and we must constantly guard against overzealousness in evangelistic endeavor, and underemphasis of the mastery of this difficult language.

We rejoice in the acquisition of two more Quonset buildings, which have been dismantled and hauled from Yokohama to our site in Yokosuka. The foundation for a church building has been put in and, with the material from the dismantled buildings being used, the superstructure should soon be finished. The church is being erected by the Christians themselves, with the help of the missionaries. In these operation TEAM China missionaries, now in Japan have been most helpful.

—MR. AND MRS. O. R. DEGELMAN

### *The Hida District*

*(Now known as Gifu Ken)*

The work in Takayama, which is the largest city in this district, was opened by Miss Edla Carlson (later Mrs. F. O. Bergstrom) and Miss Anna Danielson in 1895. The church that was founded at that time is still standing, is self-governing, self-supporting and now has a membership of 105. Since the return of missionaries to this area—Miss Ruth Forsberg and Miss Grace DeCamp in the fall of 1948—English Bible classes were begun at the request of the Japanese pastors and students, and these are fairly well attended. Because of the many activities on Sunday in the public schools, the attendance at Sunday school and special classes is not what it should be.

As a result of the vision of some of the church members here, children's classes have been started in three different places, and the weekly attendance at these gatherings is very good. One of these classes is held in an isolated T. B. sanitorium about five miles from the city. The son of the superintendent of the sanitorium is the teacher.

At Furukawa the work was started by Miss Hannah Anderson and a church organized in 1904. During the past two years this church has had a supply pastor in the person of Mr. Otsuka of



*Special Sunday School Teachers' Institute at Takayama church. Pastor Otsuka and wife, with child, at extreme left.*



*Pastor and Mrs. Otsuka and family*



the Takayama Church. The Furukawa Church has a membership of 16 and is self-governing, but not entirely self-supporting. Here, too, the missionaries from Takayama have weekly English Bible classes. This place is known to be one of the most difficult places in which to work. Many earnest national workers in the past have become discouraged and gone elsewhere to preach. The district of Hida is known as the "Tibet of Japan," and the prince of darkness is not relinquishing his hold without a struggle. A new pastor, with years of experience, has accepted this call. His wife, the only daughter of a Buddhist priest, was forced to leave home because of her faith. This couple seem peculiarly fitted for this fanatically Buddhist town.

In Funatsu, where the work was established in 1899 by Missionary Joel Anderson, is a zinc and lead mine and several of those working at the mine faithfully attend the church. The present membership is 35. Here, too, English Bible classes are held weekly during the spring, summer, fall and early winter by the missionaries from Takayama and the attendance at these classes is good. During the winter months, when the snowfall is heavy, the road to Funatsu is closed and for that reason the English Bible classes are dis-



*Junior high school visited deep in the mountains in Hida District. Several hundred young people attend an evening meeting at this place.*

continued until spring. Pastor Ogawa is carrying on a good work and is also conducting services in several other communities. One young church member has been the means of starting Sunday schools in two outlying places.

Because of the evacuation of large cities during the war, several Christians came up to Hida, and now are living in Hagiwara. At their request, weekly services are being held in this town. Miss Edith Johnson of our China field carries on a weekly English Bible class, and Pastor Otsuka of the Takayama church takes care of the services for children and adults. There is desperate need of a full-time worker here.

At the present time there are ten Sunday schools in the Hida district, but it is to be hoped that as the missionaries become more efficient in the use of the language, and as the lay Christians catch the vision of the tremendous need, a more extensive and thorough work may be accomplished.

We have been told that before the war the churches here were dimly lighted, street meetings were held on dark corners to prevent embarrassment to those listening, and some of the young people



*Christmas program of Funatsu Kindergarten. Pastor Ogawa may be seen standing at the rear and Mrs. Ogawa by the Christmas tree.*

made a pretext of visiting friends in order to attend the gospel services. Now eager students flock to learn English, schools clamor for talks on American living and democracy and, if permitted, there would be a constant stream of curious folk wanting to see the inside of an American home with particular interest in the kitchen.

The postwar interest in American civilization is not to be confused with hunger for Christianity. But the reception now accorded to Americans provides an avenue for proclaiming the gospel.

"How is Democracy taught in America?" and similar questions have made many of us missionaries rethink the rights and privileges with which we have grown up and taken for granted. Observing feudalistic customs remaining even today in the Japan of 1949 makes us begin to value the heritage that is our country's through the knowledge of Christianity.

The years of the war have left their blighting mark on the churches. The Japanese themselves feel the spirituality of the Christians is low, believers are weak and many are not living lives of victory. There is a tremendous lack of pastors, teachers and evangelists. Our earnest prayer is that many Christian Japanese will be raised up to evangelize their own people.

From here and there in these mountain regions come invitations to hold meetings in schools. Good crowds of children and adults turn out to see flannelgraph presentations, and slides on the Life of Christ, and always a most cordial welcome is given us. As a rule we do not present the gospel message during school hours, but if we are present during class time we are glad to meet with the English classes and give them a little help in pronunciation. Our gospel meetings are held after school hours and then the pastors and we are free to speak as we feel led.

A contact which has proven of much interest to the missionaries was made one Friday afternoon, when on the way to the weekly Bible class held at Funatsu. It was in the spring, when the hillsides were covered with lilies similar to the Easter lilies in the homeland. They stopped by the roadside, and one of them went into the woods to pick the flowers.



Upon her return to the roadside she found her fellow missionary in conversation with a rather rugged-looking individual. This woman wondered what the missionaries were doing in Hida, and when informed in response to her questioning that they did not belong to the Armed Forces she expressed her surprise. Missionaries . . . what kind of people are they? Jesus Christ—she had never heard of Him!

Each week thereafter she has awaited their return, and each week she has received a gospel tract. A New Testament, which she accepted on one of the first occasions has been faithfully read, and now she greets the missionary ladies with a happy smile. They hope, soon, to begin gospel meetings in her mountain home.

As a result of the Bible classes in Takayama and Furukawa, two fine young men have fully surrendered their lives to the Lord, after first accepting Him as their Saviour. The young man in Furukawa is now teaching a Sunday school class, and the other promises to be a zealous worker for the Lord. His experience might serve as an example of how God deals with His servants, by His



*The three pastors in the Hida District with the missionaries and members of the Funatsu Church. Reading, left to right: Grace De Camp, Ruth Forsberg, Pastors Ogawa (Funatsu), Otsuka (Takayama) and Yamaji (Furukawa).*



permissive will, to bring to them special blessings, whether it be in the homeland or in Japan. The young man was laid aside for some weeks because of a broken leg, but during that time he grew in grace and the knowledge of the Lord. For what it brought to him of spiritual blessing, in learning better to know his loving Saviour and His suffering, he expressed much joy and thanksgiving.

—GRACE DECAMP

—RUTH FORSBERG

### MULTIPLIED POSTWAR ACTIVITIES

Japan, after the war, has offered an unprecedented opportunity for the new missionary. Anywhere, even in areas where he may find no one who speaks the English language—in Japan many do—he can find multiplied opportunities for service. In these areas his very presence will draw a crowd and if he plays an instrument he can be of much help to the Japanese worker in whose company he may travel. Or in tract distribution—all he has to do is to stand in some public place and hand them out, by the thousands. He finds that he can pray as effectively on a street corner in Japan as anywhere, and that the presence of the Holy Spirit is as real there as it ever has been in his experience as a soul winner. And as he stands there he thrills to the thought of soon being able to speak to the many boys and girls, and to the crowds of young people that gather around him. The older folk he finds a bit more reserved, but by the grace of God, for him the day will come when he can win their confidence and ultimately win them, too, for the Lord Jesus Christ.

Even as the new missionary gladly and enthusiastically serves while struggling with the language, he comes to the realization that the basic principles of missionary work apply in the Japan of today, as in all other countries. Spiritual victories must be won; and God's army goes forward only when on its knees. The enemy of souls, Satan, surrenders no territory without giving battle in fierce attack and counter-attack. The missionary soon finds that to meet the enemy in any other way than on his knees is to invite disappointment and defeat. And basically, all of the phases of

missionary activity are the same here as in other mission fields of the world, and they must be learned through day-by-day experience if the missionary is to be effective in every way. This takes time.

The return of Mr. and Mrs. C. E. Carlson and Mr. Karl Nothelfer to the field in 1950 means much to the Japanese as well as to their fellow missionaries. During their absence, the number of older and more experienced missionaries was inadequate, but each one carried on in dependence upon the Lord, and victories were won and each day witnessed some advance in the work. Assisted by the older missionaries, those coming for the first time found living quarters prepared for them and arrangements made for language study. In the city of Tokyo, where they were stationed, they found unlimited opportunities to enter immediately into the work. Some worked alongside the Japanese pastors and other workers and saw children by the hundreds gathered in Sunday schools and children's classes, and scores accept the Lord Jesus as their Saviour. Others taught English Bible classes to the young people, in the churches, the schools, the universities, and had the joy of winning many to Christ. Still others won their



*Missionary Laug with the Rev. Mr. Sugimoto, Elder Mr. Endo  
and Pastor Matsuda*



*Pastor M. Matsuda and Missionary C. E. Carlson*



*Mr. and Mrs. Karl Nothelfer and family*

Japanese language teachers to the Lord! All got under the burden, and intensive and extensive evangelization has gone forward.

In and out of all of these activities have moved the older missionaries, as they have been able. Mr. and Mrs. George Laug have been at the Center in Tokyo, and though administrative duties have occupied much of thought and attention there has been time for spiritual ministry in the field. Before leaving for the States to bring his family to Japan, Mr. Carlson was here. Mr. and Mrs. Bernhard Buss have labored faithfully, and have been responsible for the opening of new work with the able assistance of Japanese workers. From the experiences of these missionaries and workers are gleaned a few of the many examples of what God is doing through them. The following is taken from the testimony of a consecrated Japanese worker.

#### *Testimony of Miss Tamara Yokoi*

Reflecting upon the manifold blessing of the year 1949 as concerning our mission work in Japan and considering the protecting grace and loving kindness of our precious Master in personal life as well as in the work of spreading the gospel, I cannot but praise and glorify His holy name.

Two outstanding events in our missionary work of 1949, as experienced by us, were the Bible Conference at Karuizawa in August and the opening of the new mission station in Azabu in October.

The Summer Bible Conference was an object of much earnest prayer. There were many difficulties in preparing for it, as to funds, housing, kitchen equipment, etc. At first it seemed as if only a few would attend, but the applications came pouring in, so that Mr. Buss and I were nearly at a loss how to provide all necessary accommodations. We had to live by faith and trust the Lord to provide for us all, and He did so in a glorious way. First He gave us a very suitable place, a former clubhouse in a lovely woodland surrounding. It was just an ideal place for us. Then gifts of money came in and last of all housing accommodations for all our people,



who were about 50 in number. From the very beginning we felt the Lord's presence and once again had the wonderful experience of great blessing gained from a time of seclusion and concentrated waiting upon the Lord. Far from the noisy town, set apart to listen to God's precious message, it was marvellous to observe how the souls opened themselves to the gentle voice of the Good Shepherd and how many young people accepted the Lord Jesus. Before leaving Karuizawa and going down to the plain, many of them gave a fine testimony, praising and glorifying the Lord who had opened their eyes and had transferred them from darkness into light.

In the autumn of 1949, having given up my teaching profession at the French College, I joined The Evangelical Alliance Mission. The Lord opened a new way before us. It was the work at the new mission station, Azabu. Mr. Buss kindly asked me to take charge of this new house, and my 74-year-old father and I moved in. The house lies in the center of Tokyo and is within easy reach of the main communication junctions. Downstairs there are two rooms used for our meetings, and Father and I are living upstairs. My earnest wish and prayer from the very beginning was that the Lord might make this place like an oasis in the desert of Tokyo; a place where living water might freely flow to quench the heart-thirst of many straying and lonely wanderers.

We have a rich week's program with Sunday school, church service, and evangelization every Sunday; Bible class for junior high school students, English Bible class, training course for believers with this idea: "How to win souls for Jesus," and last but not least, a women's Bible class. Children are coming in great crowds. On Christmas Day there were more than 220, and the six Sunday school workers had a busy and yet very happy time. The adults are slow in coming, but we expect great things of the Lord who has already done much in this short period of time. Already three young girls were baptized before Christmas and there are several earnest inquirers. It is such a joy to see how the Lord is leading young men and women to our place. It is a privilege to show them the way of salvation, to talk to them about our Saviour,

and then to experience how the Lord adds them to our little community.

Indeed it is such a great joy and privilege to belong to the Lord Jesus who has ordained us that we should go and bring forth fruit! "All to the praise of His glory!"

—Tamara Yokoi

Results of these activities are reflected in the happy consecration of young lives to the Lord, and to His service. One young student writes as follows: "I thank God that He has given me the chance to start my new life as a real Christian during these days. In the future, I would like to be a physician who cures not only physical diseases, but also spiritual sufferings." A young girl writes: "The Bible conference has given me more than I could have ever expected. I really don't know how to express my joy and gratitude. I believe I can only do so by leading a life of faith before God. My eyes have been opened, the windows of my soul have been opened, and I have been able to meet Jesus Christ. In my heart I continually hear a soft whisper: 'Consecrate yourself wholly to God; use all your life for the sake of spreading the gospel.'"

The special emphasis placed on the winning of the children and the youth of Japan, of whom there are many millions, is the one big hope for any future opportunity the Church may have in this land. The sense of urgency that now characterizes missionary activity must never be lost, and if this is to be maintained, it will depend in large measure on the intercessors in the homeland—in a far greater measure than is generally realized. The Holy Spirit, who helps and directs in the ministry of intercession, can grip the hearts of those who enlist as prayer warriors. They sense the urgency of the hour. The time is short. When the children and young people come to the Lord, it is far easier to reach the older folk; and for them the present opportunity may be their last.

Intercessors will welcome the privilege of following one of the older missionaries in some of his experiences. The following paragraphs are compiled from the activities of missionary Bernhard

Buss, and while they are the rich experiences of one missionary, they are but a segment of the entire cross section of the work as a whole.

*Missionary Experiences*  
*Recorded by Bernhard Buss*

"Ye shall be witnesses unto me unto the uttermost part of the earth." Acts 1:8.

The above-mentioned prophetic word of our Saviour, spoken shortly before His ascension, has accompanied me on my lonely trips to far-off villages, and has filled my heart with great joy because of the privilege of being allowed to do this work. Indeed, the peasant cottages are often lying "in the uttermost part of the earth," nestled in a valley, surrounded by untrodden mountains. Some of the inhabitants in these areas have not even seen their neighboring village, for all their interest has been concentrated upon their own hearth and their own bit of land. But nowadays, owing to the radio and newspaper, they have come into contact with the great outside world, and therefore there is hardly anyone in Japan who has not heard the name of Jesus.

Still, there are many thousands of villages where the messengers of the gospel have not yet entered. Some days ago, we were the first to preach the glad tidings in Shiono village. A farmer with whom we had some connections made preparation for the meetings, and we had a crowded hall full of eager listeners. The children quickly learned the first verse of the hymn: "Jesus Loves Me, This I Know"; and the chorus: "Yes, Jesus loves me, for the Bible tells me so," was sung over and over again during the two-hour meeting. After the meeting twenty New Testaments were bought. Another day, I was able to hold the first Christian meeting in the village hall of a small village called Mozawa, and there another twenty New Testaments were bought. At the close of the meeting a little girl asked me in an earnest manner, when I would come again, but there are still so many other places and the roads are long and hard! From that little village I returned home with my son Siegfried at 12:30 in the night. Next summer I shall perhaps get some motor-

car aid through some other missionaries who are coming up here. I myself do not have a car as yet, I regret to say, but God is able to give me one, if it pleases Him.

In the village of Hochi I called a few times on a young Christian woman, who has been bedridden for many months. In this lonely place her life of faith is spreading its light in dark surroundings, for there is not another Christian there, besides her. Yet she is overflowing with praise and thanksgiving to the Saviour, who supplies her with strength in all her afflictions. How sincerely does she pray for the salvation of the villagers! At Noborito we had a special missionary Sunday. We were joined there by Miss Yokoi and ten young people who had all come from Tokyo in order to help us. The morning church service being over, we went to see an old grandmother who had been paralyzed ten years. Standing before her thatched hut we sang several hymns for her. Then we distributed tracts throughout the village and held an open-air meeting. In the evening the mission hall was crowded. Two young girls, one of them only fourteen years old, gave their testimonies, a university student spoke, and then Miss Yokoi and I each gave a message. Our young people enjoy such missionary trips immensely.

Some weeks later a young man addressed me at one of the railroad stations in Tokyo, and soon I got to know that he had been among the listeners at the open-air meeting at Noborito and since then had regularly attended church. A young physician, who in his college time had spent a few days with us, and had shown no interest in Christianity then, was recently deeply moved and awakened by the death of a Christian in his hospital. He told me that he had seen many people die, but this was a marvellous death and he would like to die in a similar manner some day. What a glorious testimony of God's wonderful grace! A young man who had been saved last winter, traveled six hours by train to come to me in order to get spiritual help and advice because he had many difficulties in his life. He spent nearly one week with us and then went back with his heart full of praise. "Now I will tell to my whole village what I have heard and seen," he said when he left for home. That is the work of the Holy Spirit!



Not long ago I went through the neighboring village of Shiozawa, going from house to house with tracts. When calling at the last home a young, but very troubled woman came out and took the tract and said, "I would like to believe in Jesus." I was astonished and asked her if she had heard the gospel. She answered, "No." Then she told me her own story. Her husband died a year ago, and also her mother at the same time. Now she is a young widow with two small children. Her heart was so open for the gospel. Some days later we met together with five seekers in her home. And a week after that there were fifteen present. All bought New Testaments, and some asked for the whole Bible. Now a light shines in their eyes as they listen to the message of the wonderful love of the Lord Jesus Christ as found in the Word of God. Every week a meeting is held in her home.

An 80-year-old Christian who belongs to our little group was asked how long he had been a Christian. He answered, "If you should consider from the time of my baptism, I am a very old Christian; but if you should consider from the time that I actually believed, I am very young in the faith—because I only recently accepted the Lord Jesus Christ as my Saviour." It was just a year ago that he first came to our home. He has traveled throughout almost all of the countries in the Orient. At times he was in China; and in Korea he had a high position as secretary to the governor. Now as a poor man he is trying to do work in the field. His heart was so troubled because he had no happiness or peace. But after a few months he became quiet and learned to trust the only One who could help him and his country people. In this way the meek and the poor increase their joy in the Holy One of Israel. This man and his 76-year-old wife are very happy just now, because they were able to lead a neighbor woman to Christ.

Out of each month I travel for about a week, and in these travels have many interesting experiences.

In another lonely village a young man was converted after hearing the gospel two or three times. Now his heart is burning within him, and he is anxious to bring all the young people in his village to the Lord. A few days ago he invited me by letter

to hold meetings in the school. He wrote in his letter, "How shall I give thanks to you for the precious gift I got in our Lord Jesus Christ. He makes my life full of joy." A month ago I was together with him in a small, poor farmhouse. He was filled with questions, and he kept me so busy answering them that I did not get home. I could sense the working of the Holy Spirit in his heart. Then he was happy to take me to his partially-fixed room above the stable, where I spent the night with him and his brother. Their living quarters are far too small, because the family consists of twelve persons—there are ten children. May the Lord bring the entire family to Himself through this young man.

It would take volumes to write about all the difficulties, and the anxiety, work and care, but also the joy, blessings, and wonders of God's grace as experienced throughout the year. The work has been diverse—at times a simple service in one's own home, in a neighbor's house, in the sick room; then again, in poor peasant huts, village halls, churches, on streets and lanes, in railway cars, in town and country.

Although I see my principal task among the country people, I could not but realize the new openings into which I was being led. On frequent visits at the National Hospital in Tokyo, where my wife lay seriously ill for two months I had the opportunity to observe night life on the streets of Shinjuku. In talks with girls and managers of all-night restaurants I got a glimpse of the terrible misery hiding behind those dazzling lights. Most of those people listened to the message of the gospel with great yearning. When passing through the streets in the evening my attention was drawn to the crowds of loitering persons who may be counted by the thousands in Tokyo. In the hospital, too, we found real interest in the gospel. The few Christians who were there had lived their Christian lives concealed, so that up to that time they knew nothing of one another. God sent a spirit of revival among the members of the Training School for nurses. I continued my Bible classes there, even after my wife had left the hospital. At the end of the year there was a considerable group of joyful, living Christians in that hospital.

Last summer the Bible conference at Karuizawa occupied our attention. About 50 young people took part in it, and we experienced great victory in the gospel. Some were saved and others were strengthened and deepened in faith. Several are now serving their Saviour with love and devotion as workers in Sunday schools. A special effort of evangelization was instituted at Kugahara in connection with the showing of the wonderful film, "The God of Creation." Many inquirers came. It was our privilege to be of help in personal talks, Bible classes, and in giving instructions in preparation for baptism. As there was no suitable place for the meetings, we have rented a club-hall for two years.

We have also been able to start a new branch at Gyoda-machi, Saitama Prefecture. A wealthy Japanese desired to build a church there, and invited me to hold Bible classes in his home for the time being. Because of the distance, I was not able to get to that place more than once a month. At the end of the year I had the chance to preach the tidings of great joy at six Christmas celebrations. The last, and for me the most valuable one, was at Besho village, near Ueda, on December 29, about 150 miles from Tokyo. When there the first time about 18 months ago, I was told that



*The 1949 Youth Conference at Kariuzawa. A large number of Japanese youth who here consecrated themselves to the Lord have since given happy testimony.*

60 per cent of the youth was communistic. A wonderful movement Christward has taken hold among these young people. At Christmas I was able to baptize the first seven. A further group is in preparation.

As an extra Christmas present we received the message that General Yamazaki had accepted Jesus Christ as his Lord and Saviour. Having been led by God to his house several times on previous occasions, I invited him to take up the Sword of the Spirit, which is the Word of God, with which he would be able to serve his country better than with the sword of the Japanese Army. He has never forgotten those words. Now he openly testifies that he wants to serve Christ, the Lord, as he had served his worldly masters before. During the year I baptized 27 persons. May all of them be faithful to the Good Shepherd even unto death. The year 1949 was for Japan a special year of the Lord's grace. Unfortunately, it has not been recognized as such by most of the people. "He came to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." In the new year we need more grace for the holy service to carry it out in unfeigned love and *alone for God's glory*.

—BERNHARD BUSS & FAMILY

#### EARLY HISTORY OF MISSION WORK

The early history of the work in Japan has been well presented in Dr. O. C. Grauer's "Fifty Wonderful Years," and from this book comes the following resume:

##### *The Evangelical Alliance Mission in Japan*

Toward the close of 1891, Fredrik Franson held Bible and missionary courses in Seattle, Denver, and Phelps Center, Nebraska. As a result of these courses a group of fifteen were ready to go as missionaries to Japan, six men and nine women:



Carl E. Aurell  
 Gustaf F. Johnson  
 Victor E. Hedberg  
 H. Lindstrom  
 O. A. Seaholm  
 August Skoglund  
 Kristine Engstrom  
 Mary Engstrom

Selma M. Engstrom  
 Edla C. Carlson  
 Anna Setterlund  
 Hanna Anderson  
 Albertina Peterson  
 Christina L. Johnson  
 Anna Danielson

This party left the United States November 3, 1891, and arrived in Japan November 23, 1891. They stayed in Tokyo for a time studying the language, and held meetings and gave their testimonies through an interpreter. Two students accepted Christ and were baptized Christmas Day, 1891. The missionaries entered actively into the work from the very beginning, going out on the streets with tracts and, using the few Japanese words they had learned, trying to point the people to Jesus, the world's true and only Saviour.

Death took one of their number February 26, 1892, namely Miss Mary Engstrom. Shortly after her death the group broke up, some remaining in Tokyo, others going to Kobe, and two to Takayama, where thus far no white missionary had labored.

In the fall of 1892, Franson wrote that glorious reports had come from Japan; that appeals had come for more missionaries to be sent out, as the Lord had opened a door for the gospel. Franson immediately called for twelve volunteers. As a result four new missionaries were sent out, namely, Mr. and Mrs. Birkelund, Margareta Johnson and Hanna Christenson.

Franson visited Japan in 1894 and rejoiced to find that the missionaries were doing well in spite of shortage of funds caused by a financial panic in the United States. They had already established twelve stations and thirty outstations, and had about 700 children in their Sunday schools. Furthermore, they were supporting fourteen Japanese workers. They had baptized sixty converts and others were being prepared for baptism, all won by our missionaries.

In December, 1894, Franson wrote that the work in Japan had passed the experimental stage as to the ability of the missionaries and the success of methods used. He held a two weeks' Evangelist Course in Tokyo, which closed on the third anniversary of the missionaries' coming to Japan. He made a tour of observation accompanied by two of the missionary brethren, one of them Victor Hedberg. They made a continuous evangelistic trip visiting all the stations, working two weeks at a time in each. After his tour of observation Franson urged that the provinces of Chiba and Mino be taken as our field.

In January, 1895, C. E. Aurell and F. O. Bergstrom went from Tokyo to look over the fields. They visited Hachiman, and then went through deep snow to Takayama and from thence to Furukawa and Funatsu. Bergstrom decided to make Funatsu his field of work. Aurell went back to Hachiman, intending to make this place his permanent field. However, after three months stay, he left for Funabashi, where his wife joined him, and they labored there until 1897 when they returned to the United States.

Miss Christine L. Johnson then came from Kobe and took over the work at Hachiman and continued until 1899, when she returned to the United States. Mr. Bergstrom worked in Funatsu till May, 1895, when the town was practically wiped out by fire. He then went to Takayama, where the Misses Anna Danielson and Edla Carlson were at work. He and Miss Carlson were then married in the presence of the beloved founder, Rev. Fredrik Franson, and it was truly a happy occasion. Mr. and Mrs. Bergstrom started work in several places, the last being San no Hachi, where they worked until their return to the United States in 1899.

In the summer of 1895 Franson was again in Japan after he had made a long journey around China visiting our stations and those of some other missions. His heart was made glad by finding the work in full operation. Mr. F. O. Bergstrom had come in 1894 and his coming was timely, for the Hedbergs and Mr. Gustaf F. Johnson were about to return to the United States.

In April, 1896, the missionaries reported that there were nine

stations, twenty-seven outstations, nineteen Sunday schools with 810 children, and a day school. The first chapel had been built this year, the funds provided by Franson from friends in America.

In 1897 Mr. J. R. Armstrong came to Japan and was stationed at Tokyo. He married Miss Anna Danielson and they were doing good work in Tokyo until the year 1900, when they withdrew from the Mission.

In October, 1900, Mr. Joel Anderson, brother of Hanna Anderson, came as a new missionary to Japan and joined his sister in Takayama. There he studied the language and helped his sister as far as possible. When he landed in Japan, there were only seven missionaries left on the field. He became an able and zealous missionary. His fiancée, Miss Alida W. Wik, came to Japan in 1903, and they were married April 4, 1905. Later other re-enforcements came, namely, Mr. and Mrs. August Matson, and in September, 1913, Mr. and Mrs. C. E. Carlson.

### *The Extent of the Field*

There were four centers of work—Tokyo, Chiba, Izu and Hida. Tokyo is the principal center, where work has been carried on from the beginning. It has been the headquarters of the Japan field. Tokyo has 16 districts. Honjo, one of these districts, is where Anna Setterlund worked. Mr. Aurell led in the building of a church there. The Bergstroms also labored in this district. The church building was burned down by a mob during a political uprising in 1905. The Bergstroms were warned in time by a native Christian and escaped unharmed. Headquarters were then moved to Nakano in the western part of Tokyo. Here the work has gone on. The Mission owns a dwelling for the missionaries and two meeting houses. There were three Sunday schools and quite a group of Japanese had become regular attendants at the services.

Chiba: Albertina Peterson labored with good results in Chiba from 1900 until her death in 1934. She was much beloved by all, both missionaries and the Japanese. She was ably assisted by Pastor Sugimoto and a strong and active church was gathered and organized here.



*A group of early Japanese Christians shown with Pastor Doi, Missionaries Joel Anderson, Mr. & Mrs. C. E. Aurell and Albertina Peterson*



*Missionaries August Matson & F. O. Bergstrom ready to leave on a missionary tour in 1906*



*The Izu District*

Izu is an interesting field with a main station and outstations, where the work was carried on by Mr. and Mrs. August Matson, who became the leaders in and around Izu and on the islands, Oshima, Nijima and Miyakejima. People of all classes came to Ito, to the warm springs to bathe and seek health. Professors, doctors, army officers and others came—and some of them found the living waters of life in Jesus Christ, bringing healing to soul as well as body. In Ito there is a large and active church as a result of the earnest efforts of our missionaries.

Hida is a mountain province. When Franson visited it on his first tour in 1895, he was greatly fascinated by its beautiful scenery and called it "Japan's Switzerland." Takayama is the principal city. Edla Carlson and Anna Danielson went there in 1895. In 1900 Hanna Anderson was alone there in the work. Her brother, Joel Anderson, coming to Japan that year, joined her and continued to work there over nine years. They had the joy of seeing the work grow and extend to three other places—Funatsu, Furukawa and Gero—with a native evangelist settled in each place. Later on Mr. and Mrs. C. E. Carlson took up the work in Takayama.

In the Twenty-fifth Anniversary book of 1918, Joel Anderson makes various concluding comments. He indicates that opposition, denunciation, casting stones, etc., so common in the beginning, were no longer the practice. Christian tracts, which were formerly declined or taken and then torn to pieces, were now received with thanks and read eagerly. Children, who formerly were punished for going to the Sunday schools and had to sneak in, were now sent by their parents and the teachers thanked by them for giving their children instruction in the Word of God. Joel Anderson therefore earnestly urged that it was a time for our Christian people to make increased and more earnest efforts than ever to evangelize the nation, that our watchword should be "Japan for Jesus."

*The Tokyo District*

At Nakano in the city of Tokyo there is a church, where the work was begun by Missionary F. O. Bergstrom in 1905. Later

Missionary Joel Anderson took up the work and together with Pastor Majima built it up and organized a church, which now has 175 members and has become a strong and active church, the last fifteen years being self-governing and self-supporting. The present church building was erected in 1927 and dedicated October 16 that year.

Located near the Nakano church is the missionaries' home built by Mr. Bergstrom in 1908. It has not only provided a good home for the missionaries, but has been the center of great missionary activity. Adjoining it there is a hall, where a Sunday school and a kindergarten are conducted and religious services are held.

At Oimachi, in Tokyo, there is a church which was taken over by Missionary Carlson in 1937. It had previously been carried on by two lady missionaries from England. This church was re-organized, and now governs and supports itself.

#### *The Chiba District*

The work in Chiba was started by Missionary Bergstrom in 1899 and later taken over by Missionary Albertina Peterson. Pastor Sugimoto gave able assistance in the work here and a church was organized which is governed by its members and practically supports itself, having a nominal membership of 481. It has a good church building erected in 1906, the funds being provided by its members and partly by donations from abroad.

At Atami a church was founded by Pastor Sano in 1916. One feature of the work in Atami is the saving of would-be suicides, who in their despair come either to throw themselves into the fiery crater or into the sea. Pastor Doi had the words of Jesus inscribed on the sea wall: "Come unto me all ye that are weary and heavy laden and I will give you rest." He directed them to see him first. Hundreds have been saved and many led to Christ for peace and rest of soul.

At Funatsu the church counts its beginnings from 1899, when Missionary Joel Anderson organized it.

At Furukawa the work was started by Miss Hannah Anderson, and the church was organized in 1904.



*The dedication of the church at Atami, where Pastor Doi labored with zeal to the salvation of many precious souls*



*Mr. Bach and Pastor Doi, when Dr. T. J. Bach as General Director of the Mission visited Japan*

*Native workers*

It has been the plan to train and develop native Christians to become pastors, evangelists, Sunday school teachers and church officers. Hence, in the churches only Japanese serve as pastors and church officers. The Annual Conference is made up in the proportion of twice as many native Christians as missionaries, which accords with the plan of developing and recognizing native Christian leadership and responsibility. At present (1939) there are eight pastors with families and three unmarried men at work on the field. There are four churches wholly self-supporting. Heart-stirring stories could be told of deep earnestness in planning and striving to attain self-support. The missionaries are insistent on maintaining the principle of self-government and self-support. If the time should come that the foreign missionaries would have to retire from the field, the churches would more likely be able to continue on alone. Besides the four churches that are self-supporting, there are two that provide for their support themselves, because laymen in the church serve as preachers and leaders.

*Additions to the Missionary Force*

In 1936 Mr. Timothy Pietsch, the son of Rev. Dr. and Mrs. W. E. Pietsch, was commissioned and sent out to Japan and has become a very efficient missionary. September 30, 1938, Mr. Pietsch married Miss Helen Dozier, daughter of missionaries in Japan, working under the Southern Baptist Church of the United States, she herself a missionary. On the wedding day she received her commission as a missionary of The Scandinavian Alliance Mission, and thus adds another to our force of missionaries in Japan. They are to start a new work at Nagoya.

Miss Adelia Larson was commissioned for work in Japan and arrived there September 6, 1937, and after a time of language study was assigned to a new station at Ichikawa in the Chiba District, where she will be assisted by a native worker.

*Difficulties Caused by Anti-Foreign Elements*

The missionaries are happy that public sentiment in general is not unfavorable to all foreigners. There is, however, an extreme



nationalism which claims a supreme loyalty from all Japanese and is partly religious in nature. This is one of the reasons why Christian work has been rather slow in Japan compared with the work in some other countries. This also may be the reason why the work with a strong emphasis on nationalism makes the greatest headway. Some leaders have gone so far that they sacrifice the truth in order to promote the spirit of Japan.

At the end of September of 1939 an attempt was made to open a new work at Nagoya, and of this experience Missionary Pietsch wrote at the time, "God has blessed our feeble efforts. Nagoya perhaps is the most nationalistic of all the cities of Japan, because it is close to the Ise Grand Shrine, where the sun goddess is supposed to be enshrined. Also, here in Nagoya is a shrine called Atsuta, that contains one of the three Imperial Regalia swords that is supposed to have come out of a tail of the dragon that had eight heads and eight tails. The other two Imperial Regalia are a mirror and a pearl. The mirror is enshrined at Ise and the pearl at the Imperial Palace in Tokyo. All three of these objects are worshipped earnestly by many people."

Missionary Joel Anderson returned to Japan in 1939, and wrote in the following manner of his impressions: "After visiting several of our stations in and around Tokyo, I made an evangelistic trip to my old field, the Hida Province. I knew of difficulties encountered in that field some time before, and of the fear on the part of our native brethren to have missionaries come up at this time. However, the Lord prepared the way, and I had a blessed time in the mountains. The plain-clothes detectives attending my services proved the best listeners to the gospel message, and thankfully accepted the tracts and booklets I offered them. My audiences were not large anywhere, but I thank God for the few earnest, seeking souls I have met. Indeed our work is not in vain. Especially, when we think of the value of but one soul!"

While the foregoing quotations do not give a summary of conditions immediately preceding the war with Japan, they give accurate indications of what now is widely known to have been the circumstances that led up to the evacuation of the field by our

foreign missionaries. The military machine that had set out on a plan of conquest first endeavored to strengthen their grip on the people through a religio-political program, which was materialistic in nature. To insure the success of this program Christianity either had to be eradicated or brought into submission to the State and placed under its full control. The conquest which followed was no doubt dictated in part by "the struggle of the nation to meet the pressure of its large population upon the relatively meager economic resources of the Islands, and the example of other leading nations." The militaristic leaders of Japan, and the majority of her people, envisioned an era of conquest and glory during which they would be the rulers of the world. But in the providence of God, by the end of 1945 Japan was a defeated and humbled nation. Let us believe that in answer to the prayer of our pioneer missionaries, their prayer-partners, and of God's praying people the world over, God in His mercy has wished to give Japan a far greater glory in the inestimable riches of His grace.

It was not possible for our missionaries to return to Japan immediately following the war, but as soon as military permits could be obtained and other arrangements completed they were on their way. God spoke to many young people who were in preparation for foreign service, and laid heavily upon their hearts the burden for the salvation of Japan's 80,000,000 souls.

Those months immediately following the end of the war seemed interminable, for God had impressed His servants with the urgency of getting the gospel to the Japanese masses, and it was like a burning in their bones. They were months of much labor in prayer and in preparation. Many conferences were held in consultation with evangelical leaders interested in the evangelization of Japan, prayer groups took on new burdens, and God's faithfulness was revealed in the supply of funds and equipment.

How the Lord gave vision and faith when there was as yet no clear picture of the postwar opportunity for gospel work in Japan, and how He bountifully supplied may be seen by a careful study of the following facts.

**POSTWAR PLANNING***Special Meeting of Board of Directors*

At a special meeting of the board of directors, held May 29, 1946, following the annual conference at Brooklyn, New York, it was unanimously voted:

1. First seek to obtain permits, passports and passage for our present Japan missionaries and accepted candidates. It is recommended that Missionaries C. E. Carlson and Timothy Pietsch go first; that Miss Grace DeCamp, Miss Ruth Forsberg and others follow as soon as possible.
2. Effort be made to send forth as rapidly as possible twenty-five or more missionaries, as the Lord may lead and funds be raised for passage, equipment and maintenance.
3. A Bible School to be established at or near Tokyo, with a faculty acceptable to evangelical Christian leaders. The training of national workers will be essential to any successful missionary program in Japan today.
4. The purchase of broadcasting privileges and radio time to the greatest possible extent.
5. Intensive efforts in child evangelism, to be carried out to the greatest possible extent by trained Japanese workers.
6. Gospel literature. The Word of God and helpful Christian literature must be placed in the hands of unsaved Japanese.
7. Transcriptions and public address systems for evangelization purposes.
8. Reconstruction and repair of churches and mission property. The Mission will give such help as may be possible in the rebuilding of churches of the national Christians.

What has been accomplished since the adoption of these resolutions goes far beyond the hopes and expectations entertained by the board of directors at that time.

Missionary C. E. Carlson returned to Japan October 15, 1946, and was given a touching welcome by the suffering Japanese Christians. Missionary Timothy Pietsch sailed May 16, 1947, and the Misses Grace DeCamp and Ruth Forsberg May 30, 1947. With the sailing, in 1947 and 1948, of the first recruits in the postwar period and the addition of other experienced missionaries to the staff a new chapter was begun in the long history of TEAM missionary effort in Japan.

In the summer of 1947 the general director of the Mission, David H. Johnson, spent 24 days in Japan in prayer and consultation with the missionaries and the Japanese pastors. He stopped off again in the early part of 1949 on his return trip from India and China. What he wrote of his impressions gained from these visits furnishes important data relative to the development of the present effort.

#### **THE GENERAL DIRECTOR'S VISITS TO JAPAN**

##### *Summer of 1947*

Japan is composed of four main islands, with a number of smaller ones, having a total area almost equal to that of California. The islands are of volcanic origin. Their landscape and scenery are most beautiful. They are very mountainous, with fascinating waterfalls, scenic coast lines, picturesque mountain sides and valleys. One is much reminded of Norway, except that the climate of Japan is warmer and the productivity of the land much greater. While only a small portion of the total area can be cultivated, the Japanese make the most of their opportunities and plant and reap two crops a year in most places. Japan has ten times as many inhabitants as California, and yet her 80,000,000 people must endeavor to live on what this little land can produce, plus what food can be imported. Every available square foot of ground is put under cultivation. Beautiful lawns and gorgeous flower beds are unknown. Such would be considered extravagance and waste by a hungry and starving nation in dire need of food.



The recent world war has wrought many changes in the lives of these people. Arrogance and pride previously filled their hearts. Many felt they were the people destined to rule the world. So they planned, confident that their gods would not fail them. They had never lost a war. Their emperor, they were told, was divine. How could they lose! But they did lose the war. Their hopes were shattered. Their emperor had to confess he was not divine, and their dead gods were without avail in the hour of need. The land suffered untold agony. It is estimated that almost fifty per cent of all homes in Japan were destroyed by bombings and fire. A missionary family residing about 100 miles from Tokyo told me that they were able on one occasion when Tokyo was in flames to read a newspaper in the middle of the night by the aid of light in the skies from the fires. Between 75 and 80 per cent of all the homes in Tokyo went up in flames. One can imagine what a conflagration this must have been.

And so these people have been humbled. They see their national sin and guilt. They recognize they are not deserving of favor or kindness, and yet they are definitely aware of the fact that the United States is showing them such tenderness and love as to melt their hearts. The way for the proclamation of the gospel has been opened. The people want to hear. They realize they were building on sinking sand. They believe that Christianity has something for them. There are many earnest seekers. There are also many who for cultural and intellectual reasons only are desirous of learning something about Christianity. But many broken lives stand ready to confess their sins and accept Christ as Saviour and Lord.

When the Word is preached, the size of your audience is determined by the size of the building. All who are able to crowd into the meeting place will avail themselves of that opportunity. Others will gather on the outside to listen as best they can.

This is Japan's day of visitation. But how shall they hear without a preacher and how shall they preach except they be sent? There is a dire need for laborers. Let us pray much for workers.

The doors are wide open. The harvest is plenteous. A thousand missionaries should go there at once. I wish The Evangelical Alliance Mission could have at least one hundred serving in Japan. Will you be one of them to go? Or will you give to make the going of others possible? Will you pray earnestly to the Lord of the harvest that He thrust out the workers? This seems to be the eleventh hour call. May it be heeded by many. Our missionaries, and the Liebenzell missionaries laboring with them, are doing a splendid work. The national Christian pastors did a great work during the war years. For example, in Ito we have what is purported to be the largest Sunday school in Japan, having an enrollment of between 900 and 1,000 pupils. The church building is far too small to accommodate all, and the work includes eight branch Sunday schools. The investments we have made in Japan are bearing fruit. This is Japan's day of visitation! Let us not fail the Lord in this crucial hour. Japan has been neglected for many years. It has not had a real chance to hear. Now God is giving them the opportunity. We must meet the challenge with augmented forces willing to give their lives for this task. The Macedonian cry now comes from Japan. Let us make haste in giving them the gospel.



*General Director David H. Johnson and Japanese pastors*

*Early in 1949*

Much has transpired since my visit to Japan a year and a half ago. At that time we had but four missionaries in that land; now we have twenty-six. Many additional workers will be sent forth during 1949. Several are now on their way. Many new communities have been entered since I was there last. We now have workers in seven new places. Many more doors are open to us. We do not have to look for new places to enter—the invitations come faster than they can be filled. This makes missionary work intensely interesting and delightful.

It is my personal conviction that Japan is more receptive to the gospel now than it was a year and a half ago. Then the Christian workers were so few in number that their influence was not greatly felt. Now that faithful band of workers has been increased. Now, too, more national Christian workers are being trained. Now, more of Japan's thousands of cities and villages have received a taste of the gospel. Now is the time for aggressive evangelism all over Japan. It is, perhaps, one of the most open doors for the gospel to be found anywhere in the world. This should be a constraining reason for a greater burden of prayer, that the opportunity be not lost. Hundreds of workers are needed, and needed quickly.

In the communities being entered with the gospel, there is the further need of church buildings or meeting halls. Nothing elaborate is demanded—but places in which to gather the people are essential. The people will come if appropriate places of worship are provided. Pray with us that we may be able to assist in the erection of such meeting halls. We have need of 15 or 20 of these chapels or church buildings.

While in Japan, we met in conference with our missionaries and with the national pastors and workers. Those were precious days. Our missionary family is a happy one. Harmony and unity and oneness of spirit prevail in our midst. We believe great days of service for the Lord are ahead of us. In whatever church or meeting hall or home I was privileged to speak, many publicly

indicated a desire to accept Christ. Our after-meetings were blessed of the Lord. This is harvest time in Japan. Pray that the laborers may be many and the harvest bountiful.

#### PROGRESS IN 1950

Eighty TEAM missionaries will be laboring in Japan by May, 1950, the time of the anniversary conference. Some of these, recently arrived, will be studying the language. Eighteen of the eighty are China missionaries, refugees from their own field in Northwest China, but now engaged in full-time missionary work in Japan.

Considering that no new missionary had gone to Japan during the ten years prior to 1946, and all pleas for workers had gone unheeded, the position of the directors of the Mission on that memorable day in May can better be understood! It is always so. With the backward look is given to our finite minds the perspective that only God-given vision, faith and courage can project into the future. And it is then that we exclaim: "What hath God wrought!" May we at this time praise Him for what He yet will do in answer to our heart cry . . . for Japan.



*The Nakano Church group in Tokyo at the time of the dedication service, February 19, 1950.*



An intensive program of Bible school training has been in progress, the missionaries participating in a cooperative effort. Property has been purchased and the teaching staff appointed for our own Bible school opening its doors to receive a number of students in April 1950. This important phase of the program of missionary advance will receive the emphasis it deserves. The evangelization of Japan will depend on her consecrated and able young men and women, called of God and filled with the Holy Spirit.

Negotiations for radio broadcasting privileges have been in progress during the past year, and it is hoped that during 1950 a bill now pending in the Diet will be passed granting broadcasting privileges to private enterprise, including missionary organizations. If a license to broadcast can be obtained, a strong radio ministry will be launched.

Child evangelism has furnished one of the brightest aspects of the entrancing panorama of missionary activities. The children have responded to the gentle invitation of the Lord Jesus in ones and twos, and in scores and scores. There is rejoicing for every child who gives his young heart and life to Jesus, and the newest missionaries—just off the boat—have been privileged to share in this joy together with the Japanese pastors, Sunday school teachers and youth workers. As the missionaries enlarge their effort and press farther and farther into the back country new groups of children are constantly being reached.

The distribution of Christian literature has not been overlooked, and the possibilities of this ministry as well as the urgent need for it have stirred the imagination of a large number of God's people the world over. Individuals and organizations have rallied to the missionary to supply funds for the printing of Christian literature in Japan, and for large shipments to Japan, principally from the United States and Canada. Some of the organizations engaged exclusively in the field of Christian literature have their own staff in Japan—for example, the Bible Societies and the Pocket Testament League—while others supply the literature and depend upon the missionaries and the Japanese church for

its distribution. All of these activities are integrated into one harmonious and united effort, but special credit must be given to all those who furnish the "ammunition" for the soldier of the Cross, and to those who maintain a corps of colporteurs who work together with the missionary in the distribution of the Scriptures. Hundreds of thousands, not to say millions, of tracts and copies of other gospel literature have been given out by our missionaries during the past three years of postwar missionary occupation in Japan.

The missionary engages in this ministry as an individual, thereby setting an example for the new Japanese Christian who may have been brought out of darkness and into the glorious light of the gospel through the medium of a gospel tract. A sense of gratitude to God for the means used in his salvation makes of this new Christian a most effective tract missionary. One of our new missionaries gives this testimony: "I was carrying a very heavy bundle home from town. I met a girl on the way. She helped me. I gave her a tract and invited her to come to see me. She came in a few days, and was soon saved in Miss Culter's Bible class." The missionary also serves as an organizer and enlists the members of the church and of the various Bible classes for systematic tract distribution. Hundreds and thousands of homes are reached in this manner, each month, and a widespread distribution is effected.



*Seven and one-half carloads of Scriptures sent  
to Japan by the American Bible Society*



*Street crowds listening to the preaching of the gospel from the TEAM sound truck operated by the China missionaries in Japan*

Evangelization of the masses through the use of public address amplifiers, so effectively used in China, is now one of the regular features of the work in Japan. The effectiveness of this ministry is dependent upon God's special enabling power, as it requires both spiritual and physical stamina, zeal and tact, alertness and courage, love and patience. The China missionaries now in Japan have given an impetus to this phase of the work, having brought with them from China their own sound truck and equipment.

A reconstruction program was launched immediately upon the arrival of Mr. C. E. Carlson and the other missionaries. Most recently the Nakano Church building, in Tokyo, destroyed during the war, has been rebuilt and dedicated. New chapels and churches are being built as rapidly as demanded by expansion needs, and as funds are available. A happy spirit of cooperation has called out much volunteer labor, often at a sacrifice. Here, again, the China missionaries have contributed greatly to the progress of the work in Japan.

Two considerations are before us as we finish this brief but revealing summary. It does not cover all the phases of mission-



*Missionary Reuben Gustafson speaking through an interpreter from the sound truck. Note the loudspeakers facing two directions.*

ary advance, even during the four-year period since the war; and it deals necessarily with steps that are preliminary to a mightier advance, when a missionary staff at least a hundred strong and a still greater number of Japanese workers shall move out against the powers of heathenism and spiritual darkness. Even as the people of God now gird themselves for that future day of spiritual conquest may they be reminded that what has been done is by no means temporary or of a transitory nature, and that the time already spent should not be likened to the military expedience of "marking time." It has been a time of the placing of deep and solid foundations; and the work done in the heart of the individual child or adult, by God's Holy Spirit, during this time, is just as eternally glorious as that which awaits to be done in the hearts of countless others. They may need to be reminded, too, perhaps, that the faithful work of the missionary hid away in the hills (yea, of their own labors in prayer and intercession) is as important in all its aspects as that of the missionary in the largest centers, always in the public eye.





*TEAM missionaries in Japan in conference with Dr. T. J. Bach, April 1950*

The Mission recognizes its entire dependence on God, and so does the individual missionary. One of our TEAM missionaries, now in Japan, has left the following challenge with us: "The mountains were not all crossed when we finally got safely on board ship to sail for Japan, just a little over a year ago. Satan has been on the job constantly, but the Lord has been good and has taught us much for which we are glad. We have seen the skies darken until . . . we have wondered if the sun could ever shine again. But our confidence is in Him, and with our eyes fixed on Him, we can go fearlessly, even confidently, on. We have seen the skies brighten, as we knew they would, and we have been able to rejoice in Him, and in His faithfulness.

"We have seen things that are heartbreaking. And we have seen that which has caused us to rejoice, and fairly shout His praises. Oh, praise Him with us, and pray for us that we may be more effective for Him in this land so ripe for the gospel! If the harvest is not reaped, it will not be God's fault! The more



*Included in this photograph are some of the China staff in Japan*

our Mission grows in numbers here on the field, the more we see and feel our responsibility to be right with God, so that He can use us. But we missionaries can do so little. Pray with us for properly trained, deeply spiritual, and sound Japanese Christian workers. Pray for a . . . place for them to be trained. The future of Christianity in Japan depends as much, or perhaps more, on that than on any other *earthly* thing.”

**DIRECTORY OF MISSIONARIES  
IN JAPAN**

**Friends of the Mission may wish to use  
this list as a daily prayer list for Japan**

- Warren T. Adams.....1949
- Miss Lillian M. Aldrich.....1947
- Miss Kathleen G. Bears.....1949

Delmar F. Becker.....	1947
Mrs. (Kearney) Becker.....	1947
Bernhard Buss.....	1948
Mrs. (Wenzel) Buss.....	1948
C. E. Carlson.....	1913
Mrs. (Johnson) Carlson.....	1913
Chester J. Carlson.....	1949
Mrs. (Anderson) Carlson.....	1949
Miss Dorothy C. Chamberlain.....	1949
Mrs. Doris A. Christmas.....	1949
Miss Thelma H. Clark.....	1950
Miss Mabel M. Culter.....	1947
Miss Laura D. Dales.....	1949
Miss Grace W. DeCamp.....	1940
O. R. Degelman.....	1947
Mrs. (Best) Degelman.....	1947
Miss Lelah A. DeLong.....	1949
Miss Ruth Forsberg.....	1947
Miss Rosalie V. Galle.....	1949
Donn H. Goss.....	1949
Mrs. (Mell) Goss.....	1949
Calvin B. Hanson.....	1949
Mrs. (Wessman) Hanson.....	1949
William Harms.....	1950
Bernard E. Holritz.....	1950
Mrs. (Miller) Holritz.....	1950
Gerald J. Johnson.....	1949
Mrs. (Sweeney) Johnson.....	1949
Miss Florence A. Karlson.....	1950
Miss Mary Jo Lant.....	1947
George W. Laug.....	1948
Mrs. (Hubbel) Laug.....	1948
Hans S. Magnuson.....	1950
George D. Martin.....	1949
Mrs. (Till) Martin.....	1949
Donald C. McAlpine.....	1950
Mrs. (Simmons) McAlpine.....	1950

Kenneth G. McVety.....	1949
Mrs. (Archer) McVety.....	1949
Thomas W. Mitchell.....	1949
Mrs. (Needham) Mitchell.....	1949
J. Karl Nothelfer.....	1948
Mrs. (Henner) Nothelfer.....	1948
Miss Dorothy A. Ortman.....	1948
Miss Ruth C. Pinckney.....	1948
William A. Powell.....	1948
Mrs. (Scott) Powell.....	1948
John S. Schwab.....	1948
Mrs. (Johnson) Schwab.....	1948
Miss Adele B. Scott.....	1949
Miss Eva Sevland.....	1937
Miss Betty M. Shattuck.....	1949
Miss E. Blodwen Smith.....	1949
Miss E. Ruth Smith.....	1949
Miss Genevieve Smith.....	1949
Victor M. Springer.....	1949
Mrs. (Farra) Springer.....	1949
Miss Erma R. Taylor.....	1948
Miss Elsie Jean Utterback.....	1949
Donald A. Walter.....	1949
Mrs. (Sundem) Walter.....	1949





MAP OF THE WESTERN INDIA FIELD

# THE *Western India* FIELD

THE WESTERN INDIA FIELD of The Evangelical Alliance Mission is located in Bombay Presidency, Amalner headquarters being about 235 miles from the city of Bombay. The field consists of twelve "*talukas*" or counties in the three adjoining districts of East and West Khandesh and Nasik District.

## HISTORICAL BACKGROUND

### *Early Indian History*

The history of India is a recital of centuries of invasion, of dynasty supplanting dynasty. In the dawn of Indian history, its inhabitants were of three types, classified according to language into Tibeto-Burman, Kolarian, and Dravidian. Excavations show notable early civilizations. Perhaps about 1500 B.C., hordes of tall, slender, light-skinned Aryans swarmed down onto the plains of India from the north, and gradually overran the country. On the plains the Aryan invasion pressed the swarthy Dravidians southward so that they, with Aryan admixture, constitute the great races of South India.

Through mingling with their conquerors they have become Hindu in religion and social customs, but their languages remain Dravidian and are not related to the Sanskrit which is the mother of so many of the languages of the North. The aboriginal hilldwellers, Kolarian and Dravidian, moved back into their mountain and forest fastnesses, and to this day to a large extent they live apart from the Hindus.

### *Mohammedan Invasions*

From the eighth to the tenth centuries occurred a series of Mohammedan invasions which were repulsed, but in the eleventh century a Mohammedan dynasty was established in North India. Wars with Hindu princes continued, and the Mohammedan religion was spread by the sword. A Moghul dynasty reigned at Delhi for three centuries, became tributary to the British government, and finally fell when the Sepoy Mutiny was suppressed in 1857.

### *British Rule Established*

The Portuguese, Dutch, French, and English all secured spheres of influence for purposes of trade. Vasco de Gama anchored off Calicut in 1498, making the Portuguese claim first. The British came early in the seventeenth century, and the British East India Company was established with bases at Madras, Calcutta, and Bombay. The European powers warred among themselves, and the English expelled the French. At the battle of Plassey in the year 1757, Clive routed an immense Bengalese army, and thus began British territorial rule in India. A century later suppression of the Sepoy Mutiny brought all of India under the Crown.

### *National India Born*

British rule was a unifying power, and the many races of India slowly came to realize their common destiny. A land that had been torn by wars for centuries, now in a century of peace, by means of an excellent system of intercommunication that had been built by its rulers for purposes of empire and trade, began to feel the pulse of nationalism.

The Congress Party was born and began to raise the cry for independence. After a long, bloodless civil strife, led by the Indian patron saint Mohandas Gandhi, independence was achieved on August 15, 1947. Bitter communal strife between Hindus and Mohammedans followed, and the Pakistan partition was made which separated Eastern Bengal in the east and Western Punjab in the Northwest Territories from Hindustan, to form a Mohammedan state. By contrast, the aim of the government of India has been to form a secular state, and this has led to the framing of a democratic constitution which also guarantees the rights of religious minorities.

### *The Religious Picture*

The religious picture of India is as complicated as the history of the country. The pre-Aryan inhabitants were Animists, and this most of the hill tribes are to this day. They have, however, in varying degree, absorbed a certain amount of Hinduism. Likewise Animism has influenced Hinduism, as seen in the lower caste villager's worshipping of unhewn stones, a stump, a tree. Early Hinduism consisted of a worship of the powers of nature—space, the heavens, fire and water. Gradually it turned into the grossest sort of polytheism, with over 330 millions of idols.

In Hinduism the supreme god is one, nonpersonal, but he assumes three forms: Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer and Reproducer. The work of Brahma is done, so there is now only one temple to him in India. Usually the Brahman will worship Siva the Reproducer, the lower castes, Siva the Destroyer or one of his consorts; and the great middle classes, Vishnu in one of his many incarnations, most popular of which are Ram and Krishna.

To many of the gods are attributed vices and crimes that would not be countenanced in a man, and the worship of such deities is responsible to a large extent for low ideas of morality that are found among the people. The Vishnu-worshipper lives as he pleases and hopes that his devotion to one of the incarnations will win him salvation. The Siva-worshipper practices self-denial to the same end—he it is who will lie on a bed of spikes or hold up an arm until it is withered and fixed.





*A Jain Temple near Pimpalner*



*Some of the numerous Hindu Temples in Western India*

The salvation the Hindu looks for is cessation of individual being, absorption into the infinite. Before he achieves this state he may have to pass through many transmigrations, pass through countless human and animal bodies.

Materialism is gaining ground and is supplanting the old gods among many of the educated.

### *The Caste System*

Caste has been an integral part of Hinduism. The Aryan conquerors formed the three upper castes of priests, warriors, and agriculturalists. Some of the conquered constituted the fourth caste, and those who were left made up the great group of outcastes. These castes were subsequently subdivided as occupations increased, until there became at least 3000 caste names. Social relations of every sort were strictly set by caste rules, and countless inhumane acts have been inflicted in its name.

The new Indian government has legally abolished caste, and theoretically no cognizance of caste is to be taken in government schools and offices. In practice the attitude of the masses seems to have changed little; nevertheless, the system has received a most serious blow.

### *Christianity in India*

Since the formation of Pakistan, millions of Mohammedans still live in India. Lesser religious groups are the Sikhs, Jains, Parsees, Jews, and Animists. The Christian community, including Protestants, Roman Catholics, and Syrians, outnumbers any of these minor religious communities.

Christianity in India may date back to Apostolic times, for the Syrian Christians have a tradition that the Apostle Thomas brought the gospel to South India in the first century. Be that as it may, it is certain that by the second century Christianity was established there. The story of the Syrian church is as fascinating as well as a tragic one. It has been subjected to many deadening influences down through the centuries, especially those of the Romanists and the Jacobites. But happily, in latter years some branches of the church



*Group of Indian Christians gathered during General Director David H. Johnson's visit to India in 1948-49. Accompanying Mr. Johnson are Mr. O. A. Dahlgren, Mrs. A. M. Wilson and Miss Jane McNally*



*Mr. Johnson preaching at a bazaar, Mr. Dahlgren interpreting.*

have experienced reform and revival, and are now a vital influence in the spread of the gospel, particularly in South India.

### *First Christian Churches*

Beginning with the third century Nestorian churches were planted and flourished until the Mohammedan conquests.

Close upon the Portuguese traders came a great number of Portuguese priests. Then Francis Xavier landed at Goa in 1541. In the few years he remained in India he baptized many thousands, most of whom had little idea of the religion they were professing. Many Roman Catholic missionaries followed, and in addition to baptizing great numbers they forcibly brought about the subjugation of the Indian church to Rome. In 1599 worship of the Virgin was enforced and the Inquisition was established. Fifty-four years later the Syrian Christians threw off this yoke. The Roman Catholic church continues to have a large following in India.

### *The Era of Modern Missions*

Protestant missionaries were slow to come. The British East India Company was in India eighty years before building a church even for its own members, and for a period bitterly resisted the sending of missionaries. They refused passage to William Carey, who sailed for Calcutta on a Danish vessel; and ordered Judson out of India, causing him to go on to Burma in 1813. Frederick IV of Denmark sent out the first two Protestant missionaries, Ziegenbalg and Plutschau, who were supported by German Christians. This work began in 1706 and is known as the Halle Mission. Most of the early Protestant missionaries were Germans and Danes, and of Lutheran orders. Greatest of them was Schwartz, who did a monumental work in South India.

William Carey, the father of modern missions, landed in Calcutta in 1793. The greater part of his work was the translation of the Scriptures into a surprising number of the Indian languages. Both American and British missionary societies began to organize and to send missionaries. Later the Sepoy Mutiny which brought destruction of mission property and loss of life aroused Christian people abroad to a greater interest in the evangelization of India.



*The Peoples of India*

The leaders of India claim for its people great spiritual development. It is true that few nations are so completely permeated by religion, and few have produced the same number of mystics who renounce all worldly interest to devote themselves to a life of self-denial and contemplation. The people are intelligent, and one feels them capable of great good if they would give the gospel full place in their lives. There have been and are great Christian saints in India.

Except for the case of individuals embittered in the long struggle for independence, the foreigner usually finds the Indian quick to show friendliness. Family life is very closely knit, and from a very early age children have the care of their baby brothers and sisters while their parents are at work in the fields. The bonds of caste are like extensions of the bonds of family, and their binding prejudices make it in most cases a heroic act for an individual to step out alone for Christ.

Physically, the one characteristic common to all Indians is black hair. The great majority have dark brown eyes, but occasionally clear light brown, and rarely blue eyes are seen. Most are shorter than Europeans and slight, but there are tall robust species such as the Pathans in the north. Skin color will vary by caste from lightest brown to near-black. Because of the mixture of races, a wide range of facial characteristics is seen. Some aboriginals are mostly negroid in appearance, the Gurkhas are mongoloid, and those of Aryan ancestry resemble men seen in Europe and America today. Life expectancy is only twenty-seven years; and the tropical heat, diseases, and poverty of the country, all keep the Indian depleted of energy.

It was to this India the first pioneer missionaries of The Evangelical Alliance Mission came, and it is to this India our missionaries have come since, in increasing numbers, to live among the people and to share with them the hazards of climate, disease, inadequate food, and complex social conditions. And it is out of this India that God is taking a people unto His name, one people from among many, who shall stand with the redeemed of all ages as a trophy of God's matchless grace.

The more than eighty missionaries comprising the present India Field staff are located, in their majority, on fourteen main stations deployed over a wide area in the three districts already named: East and West Khandesh and Nasik District. Only the West Khandesh and Nasik divisions of the TEAM field are joined, Nasik District being to the south of West Khandesh. Here are the stations known as Navapur, Chinchpada, Sakri, Pimpalner, Satana, Kalvan, and Dindori. This western portion of the field lies nearest the India Ocean and the great city of Bombay. The East Khandesh division is separated from that in West Khandesh, and this is divided into two separate parts, with Amalner, Parola, Chalisgaon, Pachora, Dharangaon and Erandol to the west and Yaval and Raver to the northeast.

To go from the western to the eastern divisions of the field, and vice versa, it is necessary to pass through territory which is under the jurisdiction of another mission; but this presents no difficulty, for a spirit of cooperation has always existed between the missions in our India field, and some projects are cooperative, notably the training of national workers and a school for missionary children. In fact, several of our missionaries are assigned to this phase of the work and reside at other than TEAM stations.

The Rev. and Mrs. O. A. Dahlgren were the first of The Evangelical Alliance Mission workers to come to the Khandesh field, in the spring of 1905, and Navapur became their first permanent station. They learned to love the Bihl people, and were able from the first to win a number of them for the Lord Jesus Christ. The Dahlgrens continued in India for some twenty-five years, during which time they were joined by other workers who now have devoted their best years to the evangelization of the peoples in the Western India Field. Retirement from active foreign service became necessary because of health reasons, but brother Dahlgren was able to return to India in 1947 and to stay two whole years.

Though these veteran missionaries had kept in touch with the field and were as well informed of the progress of the work as was possible, Mr. Dahlgren stood amazed at what he was privileged to

see as he set foot on India's soil after an absence of seventeen years and wended his way from station to station in the expanding field. His full heart overflowed, just to be back in India among the people, and to receive their greetings, "Motha Sahib" ("Big Friend").

First there were the milling crowds at the port city of Bombay. This city, which he had once known so well, had grown enormously, and there were many changes. His inner emotion became deep and expanding as he came to the first mission station he was to visit, there to be received by the missionaries and the boys in the boarding school in a rousing reception. This was at Navapur, the station he had first occupied as a young missionary. He stood amazed during his entire stay in India, 1947-1949, at the development in the work, at the number of new missionaries, their early grasp of the difficult language, and their understanding of Indian life and customs.

The last five years, 1945-1949, have seen the greatest increase in the missionary staff. During this time forty-one new workers arrived on the field, sent out by their respective churches in the United States and Canada. This does not include those who have gone to the Tibet-Nepal border, or Northwest India before the formation of what is now Pakistan. The plea for more workers is being heard, and prayers to the Master of the harvest to thrust out laborers into His harvest are being answered. He has been doing just that; He has been thrusting them out. With the arrival of so many new workers, missionary housing became Problem Number One, and all other facilities, including those for language study became taxed to the limit. But the elder missionaries have given their new partners a genuine welcome, and the Lord has given wisdom in the assignments for language study and later to the responsibilities at the various stations. He also has opened a vast new territory, and enlarged the missionary vision. As this is being written additional missionary candidates are preparing to sail for India, and others are knocking at the doors of the Mission for admittance. Friends of India who have been asking great things of God may rejoice and may gird themselves for the spiritual battles that lie ahead, where the greatest

victories are yet to be won and souls brought in for the marriage feast of the Lamb.

In the desire to give a more comprehensive picture of the field as a whole, and remembering that the strongest link between the friend of missions in the homeland and the field for which he intercedes in prayer is the missionary, we present first of all an alphabetical list of the stations and the names of the missionaries laboring at each of the stations in 1950.

*Amalner, East Khandesh*

Mr. & Mrs. O. E. Meberg  
Miss Mildred F. Sawyer  
Miss Doris M. Frazer  
Miss I. Nelle Gibson  
Miss Juanita Jones  
Miss L. Marian McConnell  
Mr. & Mrs. Kenneth N. Steward  
Miss H. Loraine Osborne

Miss Helen M. Leisie  
Miss Alice L. Zimmerman  
Miss Matilda J. Bossard  
Mrs. Billie Jean Heinrichs  
Mr. William H. Snyder  
Mr. Leslie Buhler  
Miss Enid Doyle  
Miss Evelyn Bates



*New missionaries being welcomed to our Western India field*





Western India Missionaries in Annual Conference 1949

*Chalisgaon, East Khandesh*

Mr. & Mrs. Donald N. Hulin  
Miss Rosemary E. Turner

*Chinchpada, West Khandesh*

Dr. & Mrs. Karl Klokke  
Miss Carol Hastings

*Parola, East Khandesh*

Miss Olga E. Noreen  
Miss Zaida England  
Miss Dortha Warner  
Miss Ruth Warner  
Mr. & Mrs. William J. Reid  
Miss Grace Johnson

*Pimpalner, West Khandesh**Dharangaon, East Khandesh*

Miss Augusta Swanson  
Miss Gladys F. Henriksen  
Miss Catherine Iobst  
Miss Annie Goertz

Miss Esther A. Ritzman  
Mr. & Mrs. A. M. Wilson  
Miss Jane McNally

*Raver, East Khandesh*

Mr. & Mrs. H. A. Warman

*Dindori, Nasik District*

Mr. & Mrs. C. Wayne Saunders

*Erandol, East Khandesh*

Mr. & Mrs. Robert F. Couture  
Mr. & Mrs. Charles B. Hayward

*Kalvan, Nasik District*

Mr. & Mrs. Royal C. Paddock

*Navapur, West Khandesh*

Miss Margot Kvaase  
Mr. & Mrs. Frank Wallin  
Miss Norma R. Tharaldsen

*Pachora, East Khandesh*

Miss Ethel Johnson  
Miss Henrietta Watson  
Miss Elizabeth Parker

*Sakri, West Khandesh*

Mr. &amp; Mrs. Robert M. Cooper

Mr. &amp; Mrs. Roy Martens

*Satana, Nasik District*

Mr. &amp; Mrs. Clayton Kent, Jr.

Miss Mary Holgerson

*Yaval, East Khandesh*

Mr. &amp; Mrs. R. W. Rutan

*Missionaries on Furlough*

Miss Marie Christensen

Mr. &amp; Mrs. Richard Thomas

Mr. Walter S. Olsen

Mr. &amp; Mrs. Patrick W. Major, Jr.

Mr. &amp; Mrs. Einer Berthelsen

Miss Hilda L. Dalke

Missionaries residing at other than Evangelical Alliance

Mission Stations

*Bhusaval, East Khandesh*

Mr. &amp; Mrs. Don W. Hillis

*Chikalda, Berar*

Miss Zoe Anne Alford

Miss Gwendolyn Tomlinson

*Dondaiche, West Khandesh*

Miss Viva V. Davis

Miss Naomi H. Dickey

Mr. &amp; Mrs. Howard C. Johnson

Miss Sara Mae Harro

Miss Rebecca Glanzer

Miss June A. McComb

*Yeotmal, Berar*

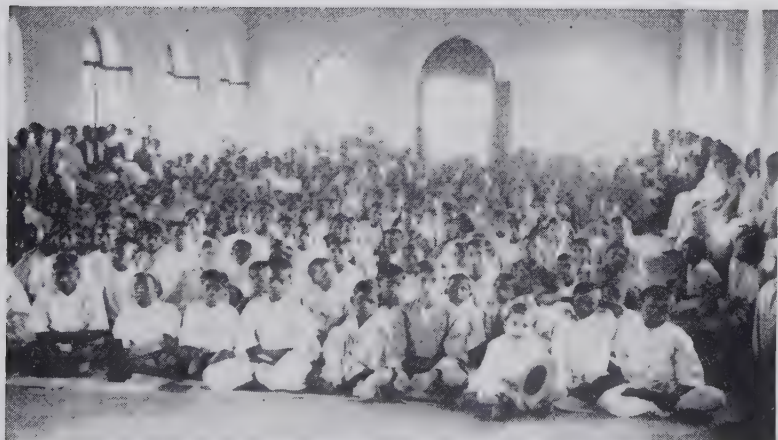
Miss Alice Reid

*Mandulwar, Dhadgaon, W. Khandesh*

Mrs. Walter Engblom



*The Navapur Christian Church, Navapur, West Khandesh, India*



*It is good Indian custom to sit on the floor. Both attendance and attention seem to be good in India*





*Indian Christian pastors and evangelists*



*Class of Senior boys at Navapur School*

In India as in the other fields of The Evangelical Alliance Mission, a Field Committee is elected each year by the missionaries gathered in annual field conference, and this committee serves throughout the year with the authority invested in it by the conference. The committee functioning when these annals were being recorded was made up of the following missionaries:

- Chairman .....O. E. Meberg
- Secretary .....Gladys F. Henriksen
- Treasurer .....Raymond W. Rutan
- Members .....Mrs. Karl Klokke
- Clayton Kent

**MISSIONARY ACTIVITY AT THE STATIONS  
NAVAPUR, WEST KHANDESH**

Navapur has the distinction of being the first of the stations to be permanently occupied by the missionaries of our Western India Field. A preliminary effort had been centered in Northeast India, near the Tibetan border, by the first group of missionaries to set sail for the field. This group, composed of three men and seven lady missionaries, landed at Calcutta, April 30, 1892. Mr. and Mrs. O. A. Dahlgren joined in this effort, reaching Balistan, where some members of the party had gone to work, in 1902. The Dahlgrens were to continue with the mission. Some of the members of the original party died in India, and others left the field in broken health.

Fredrik Franson visited India in 1894, and again in 1905. After his missionary survey of 1905 he recommended to Missionary Dahlgren that he go to the Khandesh field, already entered by the Swedish Alliance Mission, to work among the Bhil aborigines who seemed to be open for the gospel. Mr. and Mrs. Dahlgren forthwith came to Khandesh in the spring of 1905, and in 1907 took over the work at Navapur in a comity agreement with the Swedish friends. The work prospered, and the progressive spirit which characterized the labors of the early pioneers still is to be recognized on the mission compound and throughout the district.

The boarding school for boys has been a lively place ever since it was opened in 1920, with its 40-80 pupils each year. It has filled the immediate need of education for an effervescing younger genera-

tion and the long-range need of the mission for teachers and Christian workers. Many of the best workers are products of this boy's school. Village schools, a feature of the early efforts in the work, have been one of the greatest sources of blessing and encouragement to the Christian program. To this should be added the contribution these schools have made to Indian life and progress throughout the nation. In the aggregate the results are far beyond comprehension, and a comparison need only be made with those sections of the country where these schools do not exist, to get some idea of their worth. The primary objective of the schools has been maintained throughout the years—the winning of the children, and, through them, the parents to the Lord Jesus.

Evangelistic work in the district has brought results. The establishment of an organized national church is doubly encouraging to the missionary and the mission when it is, as it should be, a missionary church. In this the missionary has a share but as a brother, a member, a helper to the national Christian, even though he may contribute far more than appears on the surface because of God-given wisdom, vision, and the know-how that comes from experience in the field. In the history of the Navapur station the names of a number of missionaries are plainly written, and they make a long list. Following the Dahlgrens and the Ottesons we find Miss Esther Ritzman, Miss Marie Christensen, Mr. and Mrs. Richard Thomas, Miss Alice Reid, Mr. and Mrs. Don W. Hillis, Mr. Walter Olsen, Mr. and Mrs. Frank Wallin, Miss Jane McNally, Mr. and Mrs. Einer Berthelsen, and others.

Missionary O. E. Meberg is mentioned in connection with the building of the church building dedicated March 5, 1928. Now another church building is being planned, and it is to be built by a congregation of some 150 national Christians at an outstation called Bhadbjunja. In 1948, Mr. and Mrs. Frank Wallin returned from furlough in time for the completion of a new school building at the main station. They give us an interesting account of what happens in India today to a Bhil who becomes a Christian:

“Particularly in the Navapur district have we seen the spiritual and material effect on the Bhils who accept Christ as Saviour.

Legislation in India has always dealt with groups or classes of people, such as Hindus, Moslems, Christians, Backward Classes, etc. Most of our Christians have come from the lower-class groups, but as soon as they are identified as Christians they are reclassified into a higher class. This is a tribute to the gospel in the lives of the people, a testimony we as Christians appreciate. At the same time it may adversely affect those who have accepted the distinction of being known as Christians.

“Laws have been passed in recent years for the uplift of the lower classes, including the Bhils, allowing certain privileges resulting in lower fees in institutions of learning, grants of land, etc. But the moment a Bhil becomes a Christian he loses these privileges because of his reclassification. A Bhil boy may pay only two annas monthly school fee, but as a member of a higher class he pays fifty times as much. These laws are not meant to discriminate against Christians, but this shows how prejudiced interpretation of them can militate against the Christian testimony. It might be a temptation for the Christian to keep still, and not give testimony to faith in Christ under such circumstances.”

World-wide missions is an intensely absorbing study for those who follow the messengers of the Cross and note the impact of their message upon the peoples of the world. This truly universal message exactly suits the need of every nation, tribe and tongue, and every individual, for the message is Christ the Saviour of men.

#### **CHINCHPADA, WEST KHANDESH**

“And He sent them to PREACH the Kingdom of God, and to HEAL the sick” (Luke 9:2).

Chinchpada Station is readily identified as the location of the India Field hospital, with Dr. Karl Klokke as the doctor-in-charge. It is not a large hospital, being of fifteen-bed capacity, but it is the scene of much activity, both medical and evangelistic, and the valley of decision for many who come sick in body and afflicted.

The medical work has grown steadily, so that present facilities are taxed. Those who come from far off and do not find accommo-





*Scenes at the Chinchpada Mission Hospital*

dations put up little tents, some of gunny sacks, to house themselves while receiving treatment. Figures show an annual average of 21,500 out-patients and 450 in-patients, of which more than one-third are surgical cases. Meetings are held twice daily for out-patients, and tracts and Gospels are distributed. Hospital patients are dealt with individually. Many of the villagers who have been in the hospital are later contacted in their villages during the touring season.

The following quotation from a 1949 report rendered by Dr. and Mrs. Karl Klokke and Miss Carol Hastings, R.N., affords us a visit to the hospital. It is entitled, A DAY WITH THE DOCTOR.

"It is a bright, clear morning. The gravel crunches under the wheels of oxcarts rolling up behind the bungalow while we sit at breakfast. We hear the whistle of the morning train as it comes puffing in, bringing patients. Soon the hospital bell rings, the staff gathers for prayers, and the day's work gets under way.

"Come make the rounds with us. The ward man has gone ahead with the new rubber-tired, glass-topped dressing cart. Patients' relatives have left the ward where they slept the previous night beneath patients' beds. Outside the ward five to ten fires burn underneath small shining brass pots which hold a family's entire meal. Hungry crows and mongrel dogs vie for choice morsels. Inside the ward each patient is in his bed, temperature taken, awaiting our coming. We overlook what is under the bed—sacks, onions, old rags, and other personal belongings—and look forward to that day when we can provide individual locker space.

"Now to the dispensary. The evangelist has completed the morning message, and we soon begin our out-patient treatments. We try to devote the necessary time to each one, in spite of those in line who are clamoring for attention. Some want medicine for only itch, sore eyes, or aching teeth; others have malaria, tuberculosis, dysentery, asthma, severe ulcers, leprosy, or venereal diseases; still others require surgery. Any patients not seen before noon wait over until 1:30 when they, with others who have come on the noon train or bus, are cared for. From four o'clock on, surgery and special examinations fill out the day.

"As help is given 'unto the least of these' they are being reached by message, tract, Scripture portion, and personal word. Oh, that many, believing, might receive Christ as the Physician of the soul."

The medical work is integrated with the program of evangelism at this station. The hospital serves the entire field for cases that cannot be treated at the various dispensaries. The program of station and district evangelism bears a responsibility of its own, and this has in past months been the privilege of Mr. and Mrs. P. W. Major, Jr. In this work, which was so energetically pushed by Miss Marie Christensen when she was stationed here, they are assisted by two consecrated Indian evangelists who conduct campaigns at bazaar centers, from village to village, and in the schools.

The village schools number thirteen, and here is found the most fertile ground for the sowing of the Good Seed. Each school is an influence in its district, and through the children the Lord can often reach into the home hidden away in the jungle or among the hills and bless that home with His presence. The Christian teacher holds a place of strategic importance in the life of his community as well as in the growing Indian Christian church. He, and each one of his pupils, are in need of every hour we can spend in prayer on their behalf.

Missionaries who have been stationed at Chinchpada are as follows: T. Johanson, Olga E. Noreen, R.N., Dr. and Mrs. Karl Klokke, Marie Christensen, Martha (Dahlstrom) Engblom, R.N., Dora (Wolthorn) Meberg, Carol Hastings, R.N., Rev. and Mrs. P. W. Major, Jr.



Assisting the missionaries are faithful Indian evangelists, who have denied worldly gain in order that they might win the greatest worth of all—the souls of their fellowmen for the Lord Jesus Christ.

“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psalms 126:5, 6).

The Roy Martens were transferred to Sakri from residence in the Chalisgaon district, where they had remained when the Wayne Saunders removed to the Nasik work. The burden for Sakri and its people will completely fall on their shoulders as the Robert Coopers leave for furlough in 1950.

### SAKRI, WEST KHANDESH

This city of about 2,500 inhabitants is important because of its geographical location, being on the main road between Chinchpada and Parola. Another arterial connects with Pimpalner, and from there runs down to Satana and Kalvan in the Nasik District. The Paddocks were stationed here before they moved to Kalvan, and they had the privilege of having as their forerunner in the work, our veteran missionary, Mrs. G. B. Scarf. Mr. and Mrs. Robert Cooper have since been responsible for the work in this district. The Sakri Mission was opened in 1939 by Mr. Raymond Rutan, and the buildings erected in 1940.

The surrounding villages have an estimated population of some 50,000 and these are being reached by the accepted methods of going to them with the gospel during what the missionaries call the touring, or camping season. Sometimes it is referred to as the “dry” season, because during the months of much rain camping out is not possible, and often the roads or trails are impassable. The activities attendant to village evangelism stir the imagination and the heart of the missionary, and it is an experience with which one can live throughout the year in prayer and intercession for the Word given out in faith. At times there are most unexpected results when someone will seek out the missionary with the desire to seek the Lord, having heard the message of salvation at his village many miles away.





*Christian girls in India are happy girls, and reflect the joy of the Lord Jesus*



*Indian Christian nurses and nurses in training*

**PIMPALNER, WEST KHANDESH**

The Pimpalner Mission Station has been a scene of increased activity during 1949. The boarding school for boys which had been closed for a number of years was re-opened. During the prolonged recess since the Pimpalner school was merged with the Boys School at Navapur, the boys were sent to Navapur, but the challenge of the Pimpalner district had again become so strong that the decision to re-open the school was inevitable.

A new building had to be erected and in this the boys helped, with varying degrees of enthusiasm. As stone after stone was laid in its place in the walls the missionaries prayed as they worked with a song of exultation breaking forth from their hearts. Soon there would be more "living stones" being put in their appointed place by the Master Architect directing the building of His Church. Had not workers come out of the first boy's school conducted here? And is not the beloved soul-winner and untiring worker, Abraham Chaudhari, a product of the school at Navapur? Surely, today, with the urgent need for evangelists and teachers, God must have His plan for the boys in our schools. He has, and we must obey His command to teach them.

This school, with Miss Jane McNally in charge, is already filling a need in Pimpalner District, providing education for the Bhil boys who are to be the men in the Christian community and the villages of this next generation. Those who will be qualified as future mission workers should have a large share in the evangelization of the thousands upon thousands of their own people. Some of these boys represent the second and third generation of those who have heard the gospel in the Pimpalner district. Mission work had been carried on here prior to 1914, when our mission took over the responsibility.

Mr and Mrs. A. M. Wilson are responsible for the station and the district work, and this responsibility is a large one. Much thorough work has been done here in the past, and it needs constant supervision. In addition to the seven village schools, each with a Christian teacher-evangelist in charge, there are village congregations that hold a Bible conference as an annual feature. The building

up of the rural congregations is of importance to the work as a whole and especially to the effort of reaching other villages with the gospel. More village schools could be opened in the district if qualified Christian teachers were available.

A number of present and former members of the India missionary staff have labored here. The O. A. Dählgrens put in ten years of hard work from 1920 to 1930, and during these years the mission bungalow was built and several village schools opened. Next to come were the Paul Ringdahls, and they were followed by the Misses Margot Kvaase and Marie Christensen, who did intensive evangelistic work in the villages. In 1935 the O. E. Mebergs came to Pimpalner, and under their leadership and the able assistance of Miss Kvaase, the work continued to develop and a number were added to the church in the district. The Mebergs continued until 1946, when the A. M. Wilsons took charge. They, in turn, will surrender the helm into the able hands of Miss Esther Ritzman, who is to take the boarding school and the station dispensary when the Wilsons and Miss McNally leave on furlough. And as the wheels of destiny continue to turn and God's plan for His work is revealed, other hands will be made ready to receive the honors that go with the toil and the tears of true missionary endeavor, at Pimpalner station and at other stations in the field.



*Pimpalner Christians returning to their homes after Christmas Day services*



*Mixing mortar for the building of the Boys' School at Pimpalner*



*The Amalner Christian Indian Church*



**AMALNER, EAST KHANDESH**

The importance of Amalner as a mission station is emphasized by its relation to the rest of the field. It is the location of the India mission headquarters, and the residence of the Field chairman. Mission business is channeled through this office, its central location making it ideally suited for this purpose.

It can also be considered the induction center for the new missionary recruits coming to the field. For this it is well equipped with its spacious accommodations and facilities for language study. In this capacity it lives in the memory and early missionary experience of so many of our missionaries. Here they receive a hearty welcome to Indian life, both by the missionary and his Indian brother in Christ. Pastor D. K. Chopade and his faithful group of Christians possibly have seen more new missionaries for the first time than any other group on the field.

Amalner is a progressive city of some 45,000 and boasts of considerable industry for a city of its size. It has a modern cotton mill employing several thousand persons, and the cotton grown in the surrounding districts is also ginned here. Educational facilities are provided through a number of primary schools, three high schools, and two colleges. There is also an agricultural school.

With these signs of progress it would seem to be an ideal center for gospel work, and it is, but the field has been hard and visible results meager in comparison. The national Christian church, which is well established, has maintained an aggressive evangelistic program in which it has had the support of the missionaries. In the city itself there are a number of Sunday schools, and house to house visitation is followed up by evening meetings in various sections of the city. The villages near the city are visited by groups going out from the mission station, and the rest on camping itineraries. This, up to the present, has been the program by which it is hoped to reach all of the 125,000 people living in the 188 villages and towns of Amalner *taluka*, or county, of which Amalner is the county seat.

The Christians, generally, are employed in the textile mills or

by the railroad. Amalner is a railroad center and the location of the railroad shops.

Since both the industries and the schools draw people from different parts in India, the daily testimony of the Christian men and women in the community is a potential factor in the evangelization of a far greater area. This no doubt can be said of other stations in our different fields and, therefore, it may be said that the focal point on which to concentrate united prayer should largely be the national Christian, that by the grace of God his life and testimony may be victorious and spiritually powerful.

Several of the missionaries have labored at Amalner since it became a mission station in 1914. The records reveal that Missionary Thorwald Johansen was the first. During his stay the first building which is now used for Indian workers was erected, and having had medical training at home, in addition to his evangelistic work he carried on a dispensary in the town of Amalner. The foundation for the missionary bungalow was laid by him, but after this good start to his deep regret he had to return home because of sickness in the family.

Miss Esther Ritzman took over then, and during her time, with the help of an Indian evangelist the building of the bungalow was continued. When Mr. and Mrs. Meberg came in 1920, the walls were half-way up. The work was continued, and at the annual conference of that year the bungalow was dedicated. The following year the Baby Home and Orphanage buildings were erected and a girls' orphanage opened with about thirty-five half-starved little children.

Mr. and Mrs. Meberg continued in Amalner for about three years, after which they took over the work in Navapur in order to give Mr. and Mrs. Otteson a change, as they were suffering with malaria fever. The Ottesons continued in Amalner for about two years. Then they left for furlough, and Miss Swanson and Miss Martine Olsen (now Mrs. Thomas) carried on the work, in charge of the school and orphanage. Later Mr. and Mrs. Paul Ringdahl took charge of the work, and it was during their time work on the present

Amalner church building was begun. Missionary Paul Ringdahl, unable to return to India, is now an Army chaplain. During his period of service in Amalner the church attendance increased. Many were added to the roll as they moved to Amalner from other places to obtain work in the local cotton mill and on the railroad.

Mr. and Mrs. Ringdahl were followed by Miss Ritzman who again took charge of Amalner in 1930. Miss Ruby Lindblad took charge of the school and orphanage and continued in that capacity until the girls' school and orphanage were moved to Dharangaon in 1937. It was during Miss Ritzman's time in Amalner that the church building was completed. She remained in charge until 1937.

Since that time various missionaries have been stationed here for shorter periods. Mr. and Mrs. Otteson returned to Amalner in 1938, and during that year continued to train young men for the gospel ministry. Their interest in the training of young men for the ministry had begun to find expression while they were in Dharangaon. The training of future workers is still upon their hearts, and they are now engaged in this work in their own Bible school in Kentucky, being unable to return to the field.

The Ottesons were followed by Mr. and Mrs. Wayne Saunders, in 1939. Mr. and Mrs. Al Wilson spent the years 1940-42 in Amalner. Theodora Wolthorn was in charge during 1944; Mr. and Mrs. Clayton Kent, 1945-46; followed by Mr. and Mrs. Raymond Rutan, 1947-48. Mr. and Mrs. Meberg again took charge in 1949 when Amalner became the permanent headquarters of the mission.

Besides those mentioned, a number of missionaries have been staying at Amalner for language study during all these years, and they have helped in the work in whatever capacity they could.

Miss Mildred Sawyer has continued on, and is doing a splendid work among the women and children.

It may not be possible, or necessary, so carefully to trace the shifting of missionary personnel in setting forth the gripping story of the advance of the gospel work at the various stations in the India field, but the above resumé will reveal the readiness of the missionary to shoulder responsibility and indicate the flexibility often necessary to the work as a whole.

**PAROLA, EAST KHANDESH**

The little chapel built during Miss Sorensen's and Miss Lybart's time at Parola stands as a testimony to the loving and sacrificial giving of many friends both in America and India. It has been a joy to see it filled to capacity on Sunday afternoons with people who have come from far and near with the hope of receiving healing for their bodily ills, and have here had the opportunity to hear the message of salvation.

In the beginning of 1940, Miss Esther Sorensen was in charge of the station, but when she left on furlough, Miss Jean Lybart (now Mrs. Paul Seashore) took over. Upon Miss Marie Christensen's return from furlough she was stationed at Parola for a time. Mrs. Scarf was also at the station for some months assisting in the medical work, and she and Miss Viva Davis were carrying on when Mr. and Mrs. Richard Thomas returned from furlough in 1941. Although medical work has been carried on at the station since the beginning, this decade has witnessed an expansion of this phase of the work, and people from many places fifty, eighty or even a hundred miles distant have come for treatment.

When Mr. and Mrs. Thomas began their work at Parola there was no dispensary building. Medical work had to be done in one of the rooms of the mission bungalow which opened on a small veranda. This was often crowded with people seeking help. It soon became apparent that a new building was necessary, and in 1944 a suitable dispensary building was erected; and later, in 1946, a line of rooms was built to house the many sick who wished to remain overnight or for some days.

With so many sick folk on the mission compound and crowding around the one available well, and for the protection of the Christian workers and the convenience of all, the provision of another well became a definite matter of prayer. The way the Lord answered proved His definite interest in the work at Parola. The local "water finders" had been summoned, and were looking for a suitable place to dig. Curious as to their methods of finding water, Mrs. Thomas





*The Mission Dispensary at Parola*



*Miss Zaida England ministering to the sick.  
Note the scripture texts and the literature case.*

came upon them in their ceremonial paint, performing rites before a painted stone, almost in the shadow of the compound church. When she appeared they ceased their performance and threw away their paraphernalia, saying they had found the place to dig. But a well dug with the devil's assistance was not wanted on a Christian compound, so the well diggers were ordered to dig in another place—on somewhat higher ground near to the site of the proposed line of rooms. They began to dig with much grumbling, saying that water would not be found in that spot! Their prediction for a time seemed likely to be fulfilled, for the digging grew harder and harder until they had to resort to blasting. But Mrs. Thomas cheerfully continued to sing, "*Pani, dya pani*" (Water, give water); and one day the men excitedly came running with the news that they had struck water. The well became known as "God's Well." With true Oriental color the news of the well and of the healings at Parola spread. One day a missionary driving through from another district mentioned the fact that people over his way talked of "*Yeshuchi yatra*" ("The Jesus Yatra") at Parola. (A *yatra* is a religious festival in honor of a deity).

As the work grew, more help was needed. Miss Zaida England joined the Parola staff in June of 1944. Several Indian helpers also began to give much needed assistance. After Miss England left on furlough in 1947, Miss Hilda Dalke and several language students assisted in the work for shorter periods. Miss Olga Noreen and Miss England returned from furlough in the summer of 1948, and took charge of the dispensary when the Thomases left on furlough in October of that year. In November, Mr. and Mrs. William Reid, and in December, Miss Grace Johnson joined the staff of workers. Since the annual field conference in January, 1949, the Misses Dortha and Ruth Warner have also been stationed at Parola. All are rendering much appreciated and effective service.

The aim of our workers is that the dispensary may be more than a place of healing for the body. It has been the practice from the first to hold several daily meetings with the patients, giving them the gospel message. Some who have remained on the compound for days or weeks as in-patients have received further instruction and have testified to their faith in Christ. We think of Trambak

Patil, who came from a village in Kalvan district about one hundred miles away, together with other members of his family. After hearing the gospel message, he witnessed to his faith in Christ before other patients. Later on he returned to Parola, bringing several other relatives and friends for treatment and to hear the gospel. After hearing the story of the prodigal son, he asked for prayer for his own son Ananda, who, he said, was just like the boy in the story, for he had wandered away from his father's house.

Dispensary work can be both encouraging and depressing, and sometimes tragedy is very near. A village mother who had come for treatment for a serious illness suddenly collapsed and passed away, leaving a five-weeks-old infant. Since the father was poor and unable to care for the child, our Dharangaon Baby Home was opened to receive him, and little Philip is now being lovingly cared for there. From time to time other unwanted or orphaned babies have found their way to Dharangaon by way of Parola. Little Shanti was brought under cover of night by a couple who did not wish their misdeeds to be known openly. She is now a sweet little girl of three years. Sushila was still small enough to be carried in a basket on the head when she was brought, and baby Stephen was as perfect a picture of healthy three-months-old boyhood as one could wish to see.

A woman who had received treatment two or three days for a serious foot infection appeared one day with a cord around her ankle—tied on by the witch doctor for a considerable fee. We explained to her that we minister in the name of Christ and cannot tolerate such practices, but she refused to let us cut off the cord and left with her foot still in a serious condition. Thus some still cling to their old superstitions, and even though while here they may acknowledge the supremacy of Christ, they are unwilling to let Him cut the cords of sin and superstition and set them free. However, many others have the witch doctor's cords around arms or legs when they come for treatment, and usually do not object to having them cut off.

The number of treatments given at the dispensary rose from 10,350 for the year ending October, 1942, to a peak of 50,301 for the year ending October, 1948. We thank God for those who, like the leper in the time of Christ, have returned to give Him the glory for the healing of the body; but eternity alone will reveal the greater work wrought in the hearts of those who look to Him in saving faith for healing from the deadly malady of sin.

"And Jesus went about all Galilee, *teaching* in their synagogues and *preaching* the gospel of the kingdom and *healing* all manner of sickness and all manner of disease among the people." He has called us to share with Him in this three-fold ministry, and we count it a privilege to serve as He directs.

#### CHALISGAON, EAST KHANDESH

In 1939 the Christian and Missionary Alliance Mission, with which our India field conference has worked in close harmony over a period of years, approached our mission as to the possibility of our taking over the work in the two districts in East Khandesh in which the Chalisgaon and Pachora stations are located. After prayerful consideration it was resolved that our mission should occupy and do extensive evangelistic work in these two large districts, which had not been worked for a number of years. This arrangement was continued over a period of ten years, and in June of 1949 a transaction was completed whereby the two properties at Chalisgaon and Pachora were transferred to The Evangelical Alliance Mission.

The John Ribes were the first TEAM missionaries to occupy the Chalisgaon station, being assigned there by the field conference in December of 1941. They faithfully carried on the work at the station, which included evangelistic trips to the surrounding villages, until they went home on furlough in 1944, when Mr. and Mrs. C. Wayne Saunders took over.

With the coming of so many new missionaries to the field, some were assigned to the Chalisgaon station for language study, and the missionary residence became a very busy place, indeed. The opening of a small medical center brought thousands of



patients to the mission station. Before daylight the crowds gathered, and before breakfast a service was held with the church packed. During the day opportunity was afforded for personal testimony, and often the missionary would address the patients waiting in the courtyard while others were being treated. An interest has been shown by the townspeople, and the Word of God given out to those who have come from far and near. Many are buying the Scriptures, who, we believe, will read them, unto life eternal. This seed must be watered, and this the missionaries and national Christians are doing as they faithfully carry on.

The work in the outlying district is encouraging, and there are signs that the efforts put forth to reach the villages with the gospel is beginning to bear real fruit. Some who heard the gospel years ago, when Chalisgaon was first occupied and the evangelization of the district carried on with zeal, have now taken on a new interest. The question why some places may seem harder than average may never be answered to the satisfaction of all, but there seems to be no place so hard and discouraging to the missionary as the place where the light once kindled has gone out.

Mr. and Mrs. Donald N. Hulin and Miss Rosemary Turner are now responsible for the work in the Chalisgaon district. The Hulins spent some time in Bombay, having gone there for medical aid for their little son, David, who was stricken with infantile paralysis. God opened doors for them, and gave them a rich ministry in youth evangelism. Now they are back on the TEAM field.



**PACHORA, EAST KHANDESH**

The Pachora Mission Station is situated on the main railroad between Bombay and Calcutta, and is a center of some importance to the district in which it is located.

Mr. and Mrs. Halsey Warman were assigned to this station in 1941 when it was taken over from another mission. Circumstances that led to its abandonment some years earlier are unknown to us, but when the Warmans moved to Pachora there was much to be done by way of repair and reconstruction. Work on the station itself therefore consumed much of their time; but at the same time they were working and praying for the spiritual rebuilding that had to be done ere the work should flourish.

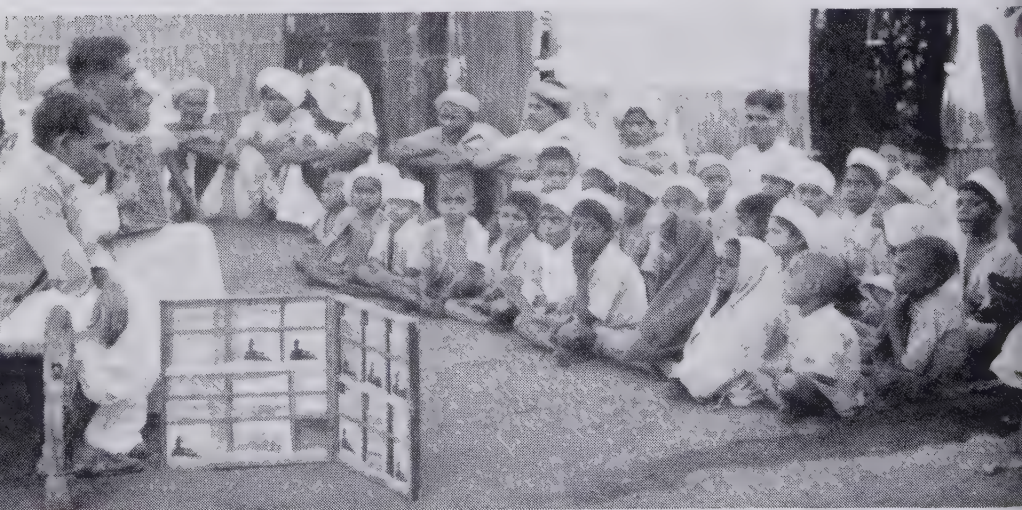
This was during the days of World War II and the mission station being but a short distance from the railroad station, the missionaries could drop their work when the daily troop trains came through, loaded with American and British troops. This proved to be a fruitful service. They distributed Gospels and Christian literature and dealt personally with the soldiers when opportunity afforded. Later some of these were to return to seek out the missionaries and to thank them for bringing to them the message of life. Others, no doubt, died in action. One, who returned to spend his time of leave at the mission station and was baptized by the missionaries, was killed on the Burma front—his comrades testifying to his victorious Christian life when they sent in the report of his death.

Missionary children are always an attraction to the native peoples, and to this circumstance India is no exception. God uses the dear missionary children in many ways to open hearts and homes to the gospel message, and often in direct testimony. Little Faith Warman, though only six years old, knew Jesus as her Saviour and would give bright and convincing testimony of His love for sinners. Often she accompanied her parents to the railroad station, where she would talk to the troops and give them the literature entrusted to her. The joy of her parents over her sweet life as a child of God, was turned into deep sorrow when

cholera, which annually sweeps thousands in India into eternity, claimed her as its victim. Faith was buried, like a little treasure, in the Pachora churchyard near the mission compound.

The Misses Ethel Johnson, Henrietta Watson and Elizabeth Parker now "man" the station at Pachora, and do extensive evangelistic and Bible women's work. A strong Sunday school has been built up, and this gives bright hope for the future of the work. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Brought to the Lord Jesus, and then taught and trained, the young folk become the foundation of the work of tomorrow. The entire district has 175 villages, many with a population of over 1,000 people, and the town itself has some 20,000 inhabitants—giving the three missionaries, the two Bible women, and the evangelists an official responsibility of 30,000 souls apiece. Most of the people are Hindus, with a few Moham-medans scattered among them.

The faithfulness of the individual Christian, be he foreign missionary or native of the country, cannot be over-emphasized in relation to the progress of the work. This important factor may be in danger of being taken too much for granted, or overlooked.





One of the mainstays of the Pachora work is Gungabai Swarge, whose clear testimony and Spirit-filled life have been known and accepted for many years by many homes in the district. At one time she was able to visit the homes open to her, but today old age and cancer have laid her aside from her former life of activity. She still intercedes in prayer for the furtherance of the work in spite of physical suffering. Praise God for our faithful Indian workers.

#### **DHARANGAON AND ERANDOL, EAST KHANDESH**

When we mention Dharangaon Mission Station, our thoughts naturally go to the Orphanage, Boarding School and Baby Home. These last ten years have represented much labor and considerable financial outlay, but the permanent blessing that has come and will come to hundreds of girls cannot be measured in man-hours of labor, or in dollars and cents or annas and rupees. The Christian influence of an institution such as that being maintained by the mission, at Dharangaon, transcends the limits of the mission station and the present Christian community and extends into the far reaches of the hinterland, where new Christian homes are constantly in the process of being formed.

The girls leave the School to take up work as Bible women,







or teachers, or to establish their own homes. Many of them are now the wives of national workers, and share with their husbands in their labors. The Christian Home Movement, emphasizing the necessity of putting Christ first in the practical things of the home, is being promoted in India. Most of our churches have caught the vision, and every year have set aside a week in which the homes are beautified. Every home is visited and a short service of rededication and prayer for God's special blessing is held. In Dharangaon these services are made to mean much to the girls, and we believe have helped to inspire them to take up the challenge of making a home which will be a powerful witness for Christ as they leave the School.

At present there are almost thirty little orphans, girls and boys, mostly girls, and between forty and fifty other girls who live in the Boarding School. Some of these are pastors' and evangelists' daughters. Several are Bhil girls from little West Khandesh villages.

The orphans are given to us for various reasons, and those who commit them to us are required to sign a written agreement that they have no further claim on the child. Until a child becomes of school age, it lives in the Baby Home. The babies require more **care**, more milk, and more attention in every way than when they become older. The boy orphans are kept at Dharangaon only until they are able to bathe and care for themselves; then they are sent to Navapur to attend the boy's school. This usually is at about eight years of age.

A visit to the Baby Home is most interesting. It is under the supervision of a missionary, but at present one of our former orphan girls who became a widow has been placed in charge of the babies. Perhaps a visitor would be a little startled to see the little ones sitting on the floor Indian fashion, feeding themselves porridge, and, like our children everywhere, getting as much on their faces as in! When their home is being cleaned the older children are sent outside, and frequently this causes the shedding of many a tear. When the house has been cleaned and tidied, they are again permitted inside—and the permission is all that is needed

to keep them playing happily outside! The tiny babies are kept in their cribs, and feeding time is a busy time, with several little mouths all crying in unison for something to eat.

Perhaps a word about one of the Christian women in charge of the babies would be of special interest. She was married some years ago, and she and her husband were very, very happy. When a little son came to them their happiness was quite complete. Her husband was an evangelist—a keen young man, on fire for God and souls. He contracted typhoid fever and Mr. and Mrs. Wayne Saunders did everything in their power to nurse him back to health. But it seemed that God had other plans. He went home to glory after many weeks of illness. Since then, another little one, a son, has been born, and Vashtibai is making her home once again in Dharangaon tenderly caring for several other dear little babies besides her own. The widow's lot is never easy; in India it seems doubly hard, and this little woman needs the prayers of Christian women in Christian lands.

When the kiddies get to be of school age they leave the Baby Home to live in the Girls' Boarding School. Here they are taught not only the government prescribed course of study for public schools, but also the intricacies of baking bread, (Indian bread making is an art!), cooking their meals, sewing their clothes, and cleanliness of body and soul. After they have advanced in their studies they are given the choice of higher education. One girl is now training in our hospital to become a Christian nurse. Another is attending Bible School. Still another is attending high school, and wants to become a teacher. This may seem to be a long-range program, and truly it is; but one is amazed at how quickly babies grow up to become eager young men and women. So far as is known, not one of the many girls who have left Dharangaon during the past ten years has done so without first having accepted Christ as Saviour.

A number of the missionaries have spent more or less time during the past ten years in the work in Dharangaon: Mr. and Mrs. Wayne Saunders, the Misses Gladys Henriksen, Ruby

Lindblad, Viva Davis, Margot Kvaase, Zoe Anne Alford, Catherine Iobst, Hilda L. Dalke. At the present time the work is being carried on by Miss Gladys Henriksen, Miss Augusta Swanson and Miss Annie Goertz.

Mr. and Mrs. Robert Couture also spent several years in Dharangaon until 1948, when they moved into rented quarters at Erandol and began work in that large town and the surrounding villages. This move seemed imperative in view of the fact that the county of Erandol in which Dharangaon is located has some 160 villages, several big towns, and is one of the largest counties in East Khandesh, with a population of 150,000 or more. There are only five months in the year when itineration in the villages is possible, and this gives the missionaries and the national workers at both stations more than they can do.

The Coutures have had a good entrance at Erandol, giving out the Word of God by their testimony and by the printed page. They have even been privileged to make use of the local theater for a large mass meeting where at least 1,000 gathered to hear the gospel message. Many in the homeland are especially interested in this phase of the work, and on the field it goes forward, in the district, and at the stations known as Dharangaon and Erandol.

#### YAVAL, EAST KHANDESH

The mission bungalow is located on the other side of a small river, just north of the town of Yaval. It is one of the beauty spots of the entire Yaval area, and often the townspeople will come there to seek the shade of the large trees along its front. Seeing them, the missionaries pray that they may come in their need of spiritual refreshing to Him who said, "Come unto Me, all ye . . . heavy laden, and I will give you rest." In fact, the missionaries have long sought out the people of the entire Yaval district to extend to them the Saviour's loving invitation. The seed has been sown faithfully, and the missionaries and their supporters in the homeland have waited on God in prayer these many years for an outpouring of His Spirit upon the people who



have heard again and again and who have accepted portions of the Word of God. Mr. and Mrs. Rutan, who are now laboring there, report that a goodly number have professed to take a stand for Christ during the past months.

Much careful and systematic work has been done in the district as well as in the town itself. Within a five-mile radius of the town are some fifty villages which are easily reached on foot or by bicycle. All of these have been visited, and the people have listened attentively and have appreciated the missionaries' coming. The town of Yaval has about 14,000 inhabitants. The Indian evangelists follow a daily schedule in visits to the shops and homes, and regular meetings are held in the various sections of the town. Up to the present it has been necessary to seek out those belonging to the different castes, and to gather those of a particular class separately from others. One night may be devoted to a meeting with the sweeper class; another with shoemakers; another, the pottery workers, the carpenters, and so on. The missionary of today, like Missionary Paul, can be all things unto all men, that by all means he may save some.

Miss Augusta Swanson has labored for years in this hard East Khandesh district. During the time Miss Olga Noreen was



stationed here she took special interest in the physical needs of the people, and hundreds of patients received medical help while they had the opportunity to hear the gospel. The Einar Berthelsens served at Yaval before their transfer to Navapur, and were happy to work with the children in the Sunday schools, of which there are six. Scripture memorizing has been emphasized, and the children have learned at least one new verse a month.

#### RAVER, EAST KHANDESH

The work at Raver was begun by an Indian evangelist from the Amalner church who was transferred here in 1939. He lived in rented quarters and opened Sunday schools among the outcastes, and was successful in winning some of them to Christ. The very first convert was an outcaste Sadhu from a village called Russelpor, and he came to hate his former idolatry so much that he would leave and go to another village when his people had a festival for their idols. He was very happy in the Lord and would exclaim, "I have travelled far in my search for the real God, and now I have found him here!" He went into the presence of the Lord with a ringing testimony to those about him.

The Halsey A. Warmans came to Raver in 1948, and they have had many encouragements in the work. A high caste Hindu



school teacher has openly confessed faith in Christ, and has been baptized. Their medical work has opened many doors for the gospel message, and the Jeep supplied them by friends in the homeland has been invaluable for the trips to outlying villages with the Word of God.

Miss Augusta Swanson was the first missionary to take up the work in this district, and it fell to her lot to bear the hardships and the discouragements of the first years. The enemy of souls fought for every soul that was liberated from his grasp, and tried constantly to silence the testimony of the evangelist and his wife through sickness or other means, and of the missionary through discouragement and a sense of defeat. But there were encouragements, and often where they had not looked for them. They were to rejoice as one here and another there gave happy testimony to saving faith in the Lord Jesus Christ.

The rented quarters with the evangelist and his wife occupying the first floor accommodations, and the missionary the rooms above, gave way to a mission bungalow in 1944. The usual difficulties experienced in obtaining mission property in the face of prejudice and opposition were repeated here. Now we have not only adequate quarters for the missionary but for the national workers as well. God has been faithful and has supplied what has been needed as the work has progressed.

One of the great difficulties in the work which has not been fully overcome is that the outcastes among whom most of the work has been done, have no other means of livelihood for several months of the year than begging or stealing. Until they can be helped to make an honorable living they cannot be baptized. These victims of social and economic sanctions stand in need of the special consideration that only true Christian love and help can offer. There must be a way in which these believers can be helped, and it may be that the step taken by the Indian Government officially abolishing the caste system will open the door for a satisfactory solution of their problem. For the new creature in Christ "old things are passed away; behold, all things are become new."

**THE NASIK DISTRICT**

The missionaries in the India field had prayed earnestly and long that God would give them many new missionaries. First, He answered their prayer as He called a large number of well-trained and zealous young missionaries to go to India. Then He did the exceeding abundant by opening new fields of service where the spiritual need is great—vast fields without a gospel witness. One of these fields of service lies in Nasik District, to the south of West Khandesh and connected by a motor road running between Pimpalner and Satana, the first station to be opened in Nasik.

It was at the annual field conference in November, 1945, that the decision was made to take over from another mission, territory that had not been staffed for several years, and therefore was being released. At the conference of the following year—1946—Mr. and Mrs. Clayton Kent were appointed to tour the new field in an endeavor to determine the most suitable location for a mission station. They were greatly encouraged by the warm welcome they received everywhere they went, and the apparent willingness of the people to listen to the gospel message. Printed Gospels sold out quickly, and invitations to open schools and dispensaries were numerous; but they found no established churches and no resident Christians, except for one Christian teacher who taught in a village school.

**SATANA, NASIK DISTRICT**

Satana, the county seat of Baglan *taluka*, was chosen. This is a growing, prosperous town of about 12,000 people. In June, 1947, rented quarters were obtained in the Mohammedan section, and the missionary couple moved in. A dispensary was opened, on the very first day of residence in Satana, and immediately there were calls for medical help. In the first thirty-one days more than 800 patients were treated.

Three months after moving to Satana an outstation dispensary was opened at Kalvan, the county seat of one of the Mission's three *talukas* in Nasik District. This work was maintained on a one-day-a-week schedule until the following month of June, when Mr. and





*Third-floor rented quarters at Satana, Nasik District.  
Mrs. Kent may be seen at the railing.*

Mrs. Royal Paddock took up residence at Kalvan and made it one of the regular mission stations of the Western India field.

Relieved of Kalvan, the Satana missionaries turned in the opposite direction and opened a dispensary at Mulher, twenty-one miles from Satana. This was in July, 1948. They have advanced more slowly here, possibly because they are working among a backward people, Bhils and Koknis, but they are encouraged, nevertheless, and hope to establish a permanent work.

The first six months after Satana was opened the work grew rapidly, and it became imperative that additional workers be sent to help there. The Lord graciously answered prayer in providing an excellent Indian registered nurse for the medical work, and an evangelist and his family to assist in the gospel ministry. From the beginning a Sunday school class for Hindu and Mohammedan children of the neighborhood had been carried on, and now with the addition of Christian workers a regular Sunday worship service was begun.

This little party of five in Satana, plus one school teacher in a village sixteen miles away, carried on for a year and a half. Then in June and in August, 1949, they rejoiced in further

answers to prayer. First, Miss Mary Holgerson came, then an evangelist and two Bible women were added to the staff, making twelve adults and three children to gather for Sunday worship services, midweek prayer meetings, and Friday-night Bible study in preparation for the Sunday school classes. The two evangelists along with a missionary go out by foot or cycle to preach in surrounding villages. The Bible women with a lady missionary faithfully wend their way through Satana back streets and alleys twice a day as they go to the women and children with the message of life. Four Sunday schools in various sections of Satana are held for heathen children every Sunday morning. The hand of the Lord is evident in that He has blessed and prospered this new work.

#### **KALVAN, NASIK DISTRICT**

There are some 200 villages in the Kalvan area, and these are inhabited by thousands of people, who, it is believed, have never heard the name of Jesus Christ. The missionaries carry a heavy burden of responsibility for the salvation of these villagers, and are laying plans—with much prayer—for extensive evangelization. The terrain is difficult, being mountainous with stretches of jungle in between; but to their encouragement the missionaries have received a glad welcome among the people, wherever they have gone.

Kalvan is a pioneer field. In all respects, the missionaries have had to begin from the beginning, thereby fulfilling the principal laid down in Romans 15:20 to preach the gospel not where Christ was already named. The task set before them is no small one, but it has been undertaken in the name of the Lord, and He has opened the door so that the light of the gospel may shine in one of the darkest sections of India.

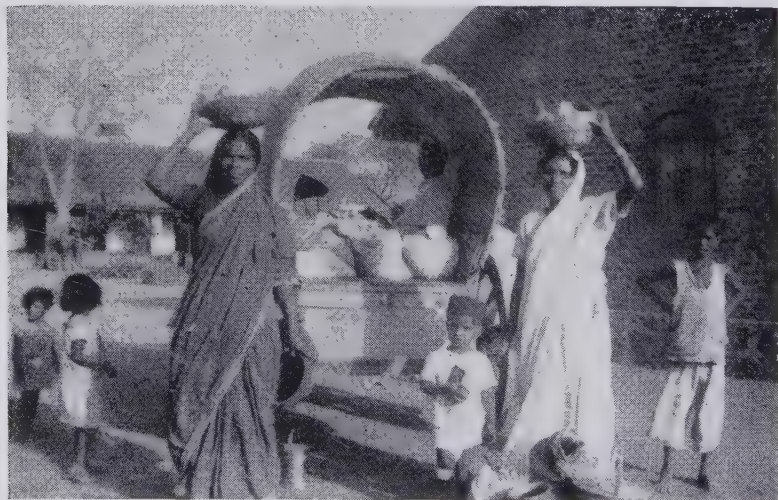
The missionaries, who are Mr. and Mrs. Royal Paddock, have already had the joy and satisfaction of ministering to the people over a widespread area. Many have been helped, and have shown their gratitude in unmistakable ways. When it became necessary to purchase land on which to build a house for the missionaries and an Indian evangelist, two friends whose families had been

given medical aid helped to secure it. Considering the circumstances under which such a purchase must be made, the services rendered by these men, one a Hindu and the other a Mohammedan, were of major proportions. May God reward them, and save them and their households.

### **DINDORI, NASIK DISTRICT**

Dindori has become the third major step in the evangelization of that part of Nasik District allotted to The Evangelical Alliance Mission. To Mr. and Mrs. Wayne Saunders has fallen the great privilege as well as the arduous task of pioneering in this new field. Land was secured in Dindori in February of 1949, and the beginning of 1950 saw building materials being hauled to the site of the mission station—brick, stone, cement, and timbers for the roofing. Ground was broken for the dispensary first of all. Then there will be the chapel—built in the anticipation of a congregation that will sing the praises of the Redeemer. Also in the immediate plans are three sets of rooms for workers, a garage for the missionary Jeep, and a small bungalow for the missionaries themselves.

Dindori Mission Station is located in jungle country, where the rains make living difficult during several months of the year.



*Christian women purchase supplies from a street vendor*



The rainy season begins in June. The missionaries are praising God for His day-by-day provision for them as they build and pray, and wait upon Him for the souls that shall be added to the church in this, the newest district to be entered by the Mission.

Another important center, which seems destined to be the next step in the advance westward in Nasik District, is the town of Peint. This step will bring the gospel light still farther into regions that hitherto have been naught but spiritual darkness. The prayer that this entire district may see great light, is soon to be answered!

### *Note of Praise*

Missionary correspondence and reports from the field strike a resonant note of praise to God for His gracious guidance and provision. Each of the missionaries acknowledges his place of service in the field as of divine favor—"The greatest favor God has bestowed upon man, is that he be an ambassador for Christ."

Every missionary activity in the India field obviously has not found its way into these few pages. Nor has it been possible, in telling the story—from its beginning—to do justice to every phase of the work or to mention the labors of each individual missionary. There are many tasks to be done on the mission field, and many errands to be run for the Kings of kings.

Whether engaged in a task in some obscure place or running the errand for all to see, the ambassador experiences the surge of Holy Spirit power in his being, giving even physical strength where that would fail; the glow of well-pleasing, stimulating his sense of determination; and gratitude welling up within him, making of every drawn breath an expression of praise and every task an act of devotion.

Emphasis has been given to certain phases of the work being done at the various stations—the medical work at Chinchpada and Parola, the orphanage at Dharangaon, the boys' schools at Navapur and Pimpalner, field headquarters at Amalner. In some instances the evangelistic effort receives special attention, and



it may be noticed that the village schools seem to be the most fruitful activity in certain areas.

Except for the village schools of West Khandesh where the opportunities are unlimited, and therefore receive special emphasis, every phase of missionary activity is carried on to some degree throughout the field. Medical aid, for instance, must be given by all the stations—there is so much physical suffering in India! Every station has its program of intensive and extensive evangelization.

Where the story of the hospital at Chinchpada is told, equal space could be given to the evangelistic effort at that station. The same holds true for the other stations. The visitor to Dharangaon, for instance, would be impressed by the other phases of the work besides the orphanage and baby home. And though he might stand amazed at the magnitude of the work being done today, he would not be able to evaluate past performance. While watching Augusta Swanson, Gladys Henriksen, Catherine Iobst, Annie Goertz, and their helpers busily at work, he would have no way of following the early laborers who trudged many weary miles from village to village in the surrounding district, and who made today's activities a reality.

The evangelistic effort embraces every other missionary activity. The salvation of precious souls is the objective of every missionary, pastor, evangelist, village teacher, Bible woman; and its realization is the burden of every prayer for the work. The quest for souls takes the missionary into every department of Indian life.

Where possible, he visits the home. As a guest in the Indian home, no matter how humble, he finds his own life enriched in the measure that he gains an understanding of Indian life and customs. He is brought to a new appreciation of the love of the parents for their children, or the lack of it. And as a love for the children and the parents in the Indian home grips his own heart, he learns to place a new value on every opportunity to share spiritual blessings.

He enters the market place, and soon forgets the fascination it holds for the foreign visitor as a crowd gathers about him.

The Indian evangelist and other members of his party sing gospel songs in the characteristic lilting cadence of Marathi India, to the accompaniment of castanets and a wheezy accordian. He becomes oblivious to other sounds about him and forgets to hold his breath against the warm and pungent smells of the market place as he opens his mouth to speak. The hesitancy that would hamper his speech on most occasions is lost in the fluency of the burning heart.

He comes away physically exhausted. The press of the crowd and the heat of the day have caused him to perspire freely. His shirt sticks to his back. But he finds that his whole being reaches upward, into the heavenlies, and that the windows of heaven seem to be open. His heart within him prays for the people who have listened, for the men, for the boys—even the rowdy ones. And his prayer seems to follow, as if by some special arrangement, the portions of Scripture and the gospel tracts being carried away to be read later. Would he at this moment exchange his place as a humble missionary for the highest position in the land? Never!

The missionary who acquires a fluency in the use of the native languages enhances the usefulness of his own ministry, and opportunities are opened to him that otherwise would still remain closed. These opportunities may be on the platform, in conferences, churches, or special evangelistic efforts; or they may take him to the classroom, where consecrated Indian young people are being equipped, mentally and spiritually, for the responsibility that will soon be theirs.

### *Training of National Workers*

Two of our India missionaries are engaged in the training of national workers by teaching in Bible schools: Miss Alice Reid at the seminary at Yeotmal, Berar Province, and Don Hillis at the Christian and Missionary Alliance Bible school at Bodwad.

Several of our young Indian men and women are in training, and it is a joy, indeed, to follow them in their progress. In addition to the work in the classroom, where the Bible is the main textbook,

there is ample opportunity for development along practical lines—and there is no deeper joy, even for the student, than that of winning others to the Lord Jesus Christ.

There is opportunity to teach in Sunday school classes; there is opportunity to preach as the students go out for meetings; and religious festivals and bazaars afford opportunities for witnessing and distributing Christian literature. Considering that the Indian young man or woman knows the Indian people, and the language, much better than the foreign missionary does, this work is of greater importance than the practise it affords the student. It is part of the work.

Students at the Bible school go back to their villages or into the work for a year after completing their first year of study. When they return to the classroom for their second and third years they have a better understanding of the problems in the work and of their own need of spiritual equipment in relation to them.

*School for Missionaries' Children  
at Chikalda, Berar Province*

Missionaries in the foreign field are early faced with the necessity of separation from their children for several months of the year, and when the time comes for more advanced education the time of separation becomes much longer. Both parents and children need special grace and help from God during this time, and realizing this need, many prayer helpers in the home land stand by in intelligent prayer and intercession for them.

In the India field a school has been provided for missionary children, called the Chikalda Missionary Children's School. It is to this school, amid the hills of Berar Province, that our missionary children go for their introduction to the three R's—"Reading and 'Riting and 'Rithmetic." How we thank God for these children and for the missionary teachers who "mother" and instruct them in the way that they should walk. The Misses Zoe Ann Alford and Gwendolyn Tomlinson have been entrusted with this responsibility.

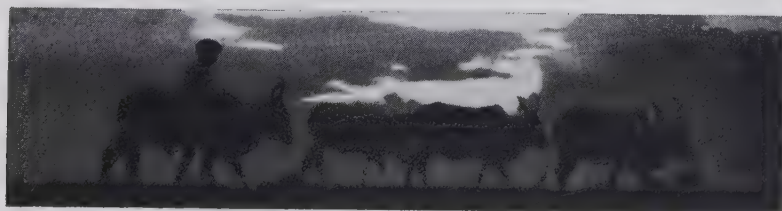
*Beyond the Horizons*

Listed with the missionaries residing at other than TEAM stations is Mrs. Walter Engblom. Her name alone appears due to the fact that her husband, Missionary Walter Engblom, is connected with the Swedish Alliance Mission, and she has chosen for the time being to retain membership in The Evangelical Alliance Mission.

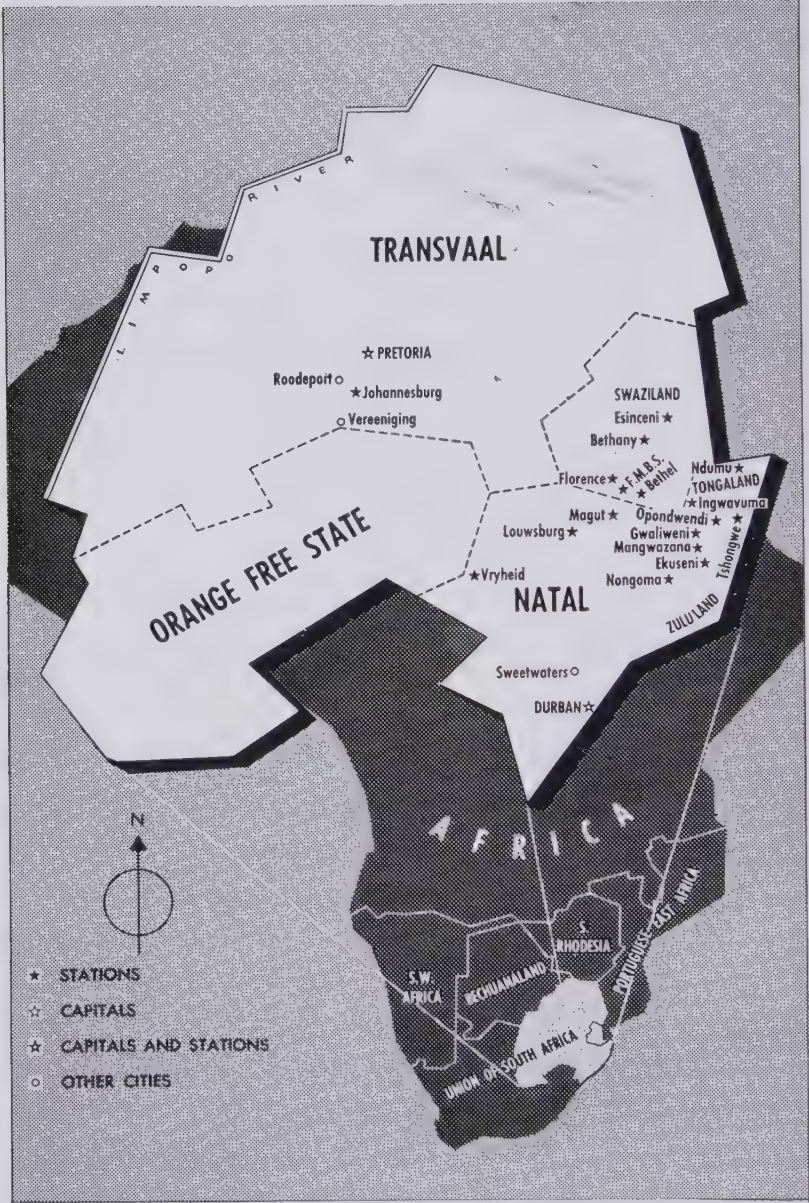
Close friendship and cooperation has existed between these two organizations since the beginning of TEAM interests in India. The Swedish friends were there first. It was through the influence of Founder Fredrik Franson that our missionaries came to the Western India field of East and West Khandesh. It is noteworthy that Mr. Franson was the founder of both of these missionary agencies, which have been so blessed of God. The TEAM missionaries resident at Dondaiche, West Khandesh, a Swedish Alliance station, have been there expressly for language study.

When the first period of language study is completed, the new missionary is rewarded for his efforts by being assigned to a station, where new and glorious experiences await him. New trials and disappointments also are there, but these serve to separate whatever element of romance may have been attached to his going to the foreign field—and of mere human pity for suffering humanity—from the true dynamic of the all-consuming love of God.

As the warmth and glory of the love for Christ flows through his consciousness, and his heart is moved by surrender and obedience to it, in swift and sure action, the deepest joys of missionary experience become his. And as he performs the tasks close at hand, he agonizes in prayer for those beyond the horizon of his daily ministrations, for those who have never heard, or those who have not understood, the message of the gospel.







MAP OF THE SOUTH AFRICA FIELD

THE  
*South Africa*  
FIELD

**A**FRICA STILL IS one of the foremost mission fields of the world, though the emphasis has largely shifted from the missionary trek through the African veld or the lonely forest areas in search of the fierce and uncivilized heathen to that of the training of the African Christian to do this job as well or better than the missionary himself.

Missionary leaders in Africa have found early traces of Christianity among some of the peoples of this vast continent, second in size only to Asia, and some have wondered how and by whom it was first introduced. In meditation on the faithfulness of God, we go back to the time of a great crisis in the history of His people, when God's prophet Jeremiah was cast into the slimy mire of a deep dungeon to die because he dared tell the truth. Jeremiah was God's man for that day, standing fearlessly in the place of duty and divine authority. It was an Ethiopian, an *African*, who interceded for Jeremiah with the king and with loving care drew him out of the dungeon (Jeremiah, chapters 38 and 39). God pronounced a blessing on this man of courage, then and there, and

gave him protection from physical harm at the hands of the invading Chaldeans. In the New Testament we find the story of another Ethiopian, and it is of special interest to note that he was one of the first to receive the message of salvation in the days of the early church, and that in a miraculous way. God does not forget. He was the Ethiopian eunuch riding in his chariot along the Gaza road on his return to Africa, from Jerusalem, where the Holy Spirit had come upon the church only a few days before (Acts 8; 1:8).

The history of missions in Africa emphasizes the fruitfulness of missionary effort on this continent. Out of this effort, which has been characterized by fiery zeal and a spirit of conquest, have come missionary leaders, both white and black, great souls who have been forged and shaped between the fires of aggressive evangelism and those of fierce satanic opposition to the gospel message. Africa still is a land of heathenism and the witch doctor, though a great social upheaval is being brought about by the advances of industry and education, which promises to bring hundreds of thousands of tribesmen out of the bush. The present is clearly the hour of opportunity for the evangelization of Africa's millions, though an opportunity that may last, in its present form, but a few short years.

In the years The Evangelical Alliance Mission has been in Africa much has been accomplished. They are the years of one generation, though one by one, God has taken the early pioneers to Himself. Two still remain, in Africa, to rejoice with us in this anniversary year in what God hath wrought through the preaching of His Word. They are Missionaries Malla Moe and S. Bang. Malla Moe was in the original party that first came to Swaziland with the burden for lost souls and an intense desire to win the people of Africa to the Lord Jesus Christ. In this they were eminently successful, for God was with them.

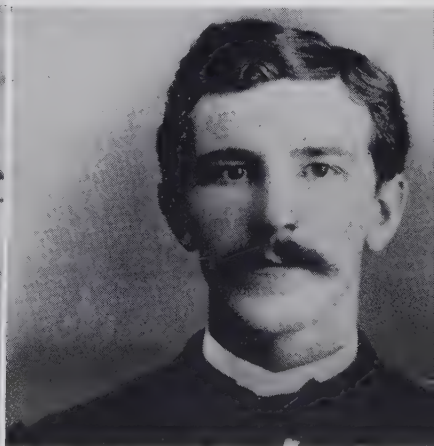
The present chairman of the South Africa field, the Rev. Tom Olsen, has by request consented to take us on a quick itinerary of the mission stations, beginning with that historic four-hundred-mile ride, by oxcart, through the bushveld to the first mission station and the first missionary grave in Swaziland.



*Bulunga, the First Mission Station*

"Hi-i-i . . . Gidd-e-ap, Frank! We got to get there today!" It was Mr. Theunnissen, shouting to one of his oxen as the ox teams plodded along the winding path, just south of the Usutu River, in the central part of Swaziland. The dew was still hanging heavily on the tall *ilala* grass, so the missionaries—a company of eager young folk—stuck to the oxwagons. As they bumped along, they were scarcely conscious of their surroundings as they peered ahead through the thick bushveld in search of the open place which was to be the location of their first mission station.

The hours seemed interminable, but the sun was still high when they came to the end of their trek and an opening could be seen through the last screening bushes of the unfriendly veld. Once in the open space the oxen instinctively came to a full stop, and the missionaries got off the wagons. Mr. Theunnissen (a pioneer farmer and sugar planter) had successfully carried out his mission in bringing the missionaries and their scanty belongings from Ekutandaneni in Natal, to Swaziland. Here our pioneer missionaries had located a virgin field for their labors, which marked the beginning of the work of The Evangelical Alliance Mission in South Africa.



The first missionary grave in our Africa Field was that of Missionary Andrew Haugerud. He died January 29, 1893 while on an exploration trip to Mashonaland.



Details of the development of the mission station at Bulunga are passed over, but it is a matter of record that the choice of location was at that time unfortunate in that it was in a deadly fever district. Missionary Andrew Haugerud, a godly, devoted missionary who was then the leader of the group so recently come to South Africa was stricken with malaria and was buried in a lonely grave among the thorny bushes near the banks of the Usutu River. Here the first seed was planted, from the ranks of the missionaries, in African soil.

After this sad experience the missionaries had to look for another district in which to work, one that would be in a higher altitude and away from the dangers lurking in the lowveld. The result of this search was the planting of the Bethel Mission Station in southern Swaziland, in the location it has occupied during the 57 years that have intervened. Miss Malla Moe became the leading spirit at Bethel, while some of the other missionaries went to other places. Bethel was for many years the central station for all our work in South Africa, and from here it spread over Swaziland, Zululand and the Transvaal. Mention is made here of a few of the missionaries, besides Malla Moe, who have been stationed there: Mr. and Mrs. Wm. E. Dawson, Mr. and Mrs. S. T. Lohne, Mr. and Mrs. Tom Olsen, and Mr. and Mrs. B. Pagard. Several of the lady missionaries have spent shorter periods at Bethel. Another worker, who accompanied the missionaries from Bulunga to Bethel, is the now venerable evangelist and faithful pastor, John Gamede. He has been a power for God among his own all these years, and now his son Aaron Gamede is preparing to follow his father's footsteps.

With the development of the Franson Memorial Bible School at Mhlotsheni, only twelve miles from Bethel, the field administration was gradually shifted to the new station. For many years F.M.B.S. has been the central station in Swaziland. Missionaries Arthur Jensen and M. D. Christensen have laid down years of hard labor at this station. The Lord has been pleased to bless the work of the Bible school, so that today a number of young men who have received training there are engaged in the glorious enterprise of



*Franson Memorial Bible School  
Swaziland, South Africa*



*Mr. & Mrs. W. E. Dawson, Miss Malla Moe, and Mr. & Mrs. S. Bang  
Pioneer missionaries to South Africa*



*Native African heathen who have just heard  
the gospel from the missionary*

soul winning in Swaziland and Zululand. The Franson Memorial Bible School is now a Christian boarding school, training youth through high school. The Evangelical Teacher Training College and the Union Bible Institute provide further training.

The Esinceni Mission Station, where the Misses Oddweig Thompson and Malena Svalheim are now laboring, has often been referred to as "The stronghold of Satan." The missionaries met with disappointment and had the feeling that it was no use to continue their work, for the people were as hard as rock and no one wanted to "*kolwa*," or believe the gospel message. But the Word of God is a hammer, and the hardest rock has been smashed. The gospel has done its marvelous work. From the mountain all the way down to the lowlands of Esinceni, people have come to know the Saviour of man. An organized church, a school, and outposts have been established, from where the gospel light is penetrating through to the people in the district. This station is not far from the original spot, at Bulunga, where our missionaries first landed in Swaziland.

After one of Malla Moe's early visits to America, Mr. Dawson branched out from Bethel and through lengthy negotiations with the Swaziland government, secured a piece of land in the Hlatikulu District, twenty-four miles west of Bethel. This was much to the displeasure of the local chief, Ndabankulu, who, not only did not care for Christianity but was also afraid that the white man would eventually take all his land. But Ndabankulu need not have worried. All the land the missionaries wanted was a place for the Florence mission station.

Besides the work among the native population, Missionary Wm. Dawson conceived the idea of a special effort to reach the Eurafri-can people with the gospel of the Lord Jesus Christ and to provide education for the children. This effort was successful, and work was carried out for a number of years by the Dawsons at the Old Florence mission station. In later years it seemed expedient to move this important work to a more convenient place, and the Florence Eurafrikan School was established just two miles from



*Missionary Bertel Pagard, Swazi Chief Ndabankulu  
and some of his many wives*



Bethel. Since then Old Florence has off and on been without a white missionary, the work being carried on by national workers. At present Miss Margaret Wallace is conducting a language study course for our new missionaries at this station.

Mr. Dawson drew up the plans for the new venture and had a part in erecting the church building and some of the dormitories on the beautiful piece of land that had been secured for the Eurafrican work, which was now prospering. After Mr. Dawson's strength began to wane, Missionary B. Pagard took over the work and carried on with success until he went home on furlough in 1946. Both Mr. Dawson and Mr. Pagard have gone to be with the Lord, but the Eurafrican work is continuing. Mr. and Mrs. Marlin Olsen, with four lady missionaries, Mrs. Agnes Pagard, Charlotte Payne, Doris Moore, and Eleanor Anderson, as matrons and teachers are now carrying on at the Florence Eurafrican School. Mr. and Mrs. Harold Johnston are responsible for the Eurafrican work at large, in Zululand, working out from the Mangwazana station. The Lord is signally blessing the Eurafrican work, and great hopes for its future are entertained.

For a visit to the Zululand stations, we cross the Pongola River and go south.

Five thousand feet up on the Ngotshe mountain lies Louwsburg, a little farmer village with a farmer population of about 100. But the natives are numerous, about 25,000, and it is especially in them that our interest lies. Mr. and Mrs. S. Bang were the first missionaries to take up work there. For many years they carried on and the work prospered. God raised up native evangelists, and several outstations were added to the main station. In 1924 Mr. and Mrs. S. T. Lohne took over the work. A large new church building and dwelling house were built and the work grew rapidly. The veteran builder, Anders Olsen, did much of the work on the substantial brick and stone buildings here and at the Magut station.

Miss Marie Jacobsen is now stationed at Louwsburg, and has had encouragement in seeing a number in the Sunday school stand

up to choose the Lord. This seems to be the accepted way of becoming a Christian in our Africa field, a man or woman or boy or girl stands up and declares that from that moment Jesus is to take possession of heart and life. He does. There is a government school of 200 children and a good Sunday school at Louwsburg.

Thirty-two miles to the east, in the Magudu mountains, is Magut Mission Station. This station, founded in 1924 has also shifted hands several times. From the beginning the list is as follows: Mr. and Mrs. Tom Olsen, Mr. and Mrs. Chr. Christiansen, Miss Kirsten Larsen, Mr. and Mrs. Roy Erickson, and others. At the present time, the Tom Olsens are at Magut again. The oversight of four districts is carried on from here.

Ten miles northeast from Magut is the great Pongola Irrigation Project on the Pongola River. White settlers are coming in by the dozens and hundreds of native laborers will be needed for the permanent work on this project. We already have an outstation with its school and church, and a good evangelist on the place, but



*Mrs. Tom Olsen with a number of the  
women from her Women's Class*

the time will soon be here when we should assign a white missionary to Pongola, to assist in reaching the multitude of souls with the gospel and in winning them to Christ.

To the south of Magut, thirty-four miles as the crow flies, lies Nongoma Mission Station. This is the native seat of authority for Zululand. Here the King of the Zulus has his royal kraal, and more than 45,000 people live on their native land. After the Tom Olsens went home on furlough in 1938, no white missionary has been stationed there, and two native pastors have been called away from the work by death. The last, John Zungu, died in November of 1949.

The work has suffered because of these losses, but a new church has been built, and the mission is planning to buy a place in Nongoma Township for a missionary family. The challenge of this district is before us, and we must face it. Possibly even now some consecrated couple has heard the Macedonian call and will be on the way to Africa to fill this or some other needy place.

Again we travel toward the east, but northward this time until we reach the southern slope of the Ubombo Mountains. Here in between the hills, fifty miles from Nongoma, lies Mangwazana Mission Station. In the early years, the buildings on this station were quite primitive, made of poles and sod, with grass roofs. During the tenancy of Mr. and Mrs. E. Gransjoen, the station was built up like a fortress, of stone dug from the hillside. The dwelling houses, a large school building, and church and dispensary buildings are all of stone. Thousands of sick have come here to be treated, and their souls cared for. There are some 200 children in attendance at the school.

Eastward from Mangwazana lie the vast stretches of Tongaland, with their tremendous appeal for evangelical work. Missionaries stationed at Mangwazana have visited Tongaland regularly, and contacts with the native chiefs have led to the establishment of permanent work among the Tonga people. During the days when Malla Moe rode the range in her gospel wagon she was a frequent visitor to Tongaland.



*Sunday school gathering at Mangwazana*

There are now four mission stations in Tongaland: Opondweni, Ekuseni, Tshongwe, and Ndumu. The first to be built down on the plain was Ekuseni. In the thick of the bush lived a chief by the name of Masakeni ("In the Bag"). Missionaries Gransjoen and Tom Olsen went to see him. They found him to be a rugged individual, rather rough and ready, and though he wanted no part in Christianity for himself he thought it wouldn't hurt his wives to *kolwa* (believe), and he surely wanted his children to go to school. So finally he agreed that we build a mission station on his land.

During the time of Rev. T. J. Bach's first visit to Africa, in 1933, he as General Director of the mission had the joy of accompanying the missionaries in the selection of the site for this station. They knelt under a large tree and consecrated the spot to the Lord's service. Which experience moves the heart of the missionary the deeper and the imagination of the prayer partner in the homeland the stronger is a question yet to be settled—the dedication of the site for a new mission station or the dedication of the station itself



after it has been built. Possibly the dedication of the new site stirs the missionary deeper, for by the time the new station has been built he is so immersed in the work that he has little time for contemplation. And the prayer partner at home may be thrilled to hear of the dedication of the station, in whose building he has had a share by prayer for the missionary and by his gifts to the work.

The first missionaries to be stationed at Ekuseni were the Misses Dagny Iversen and Marie Jacobsen. The people were antagonistic to begin with, and it seemed almost hopeless that any should repent of their sin and come to God. But the gospel of the love of God, as represented by these sisters, tore down the wall of antagonism and hatred, and after a while, some became devoted Christians. Both school and medical work are carried on at Ekuseni. The Robert Brandkamps are stationed there now.

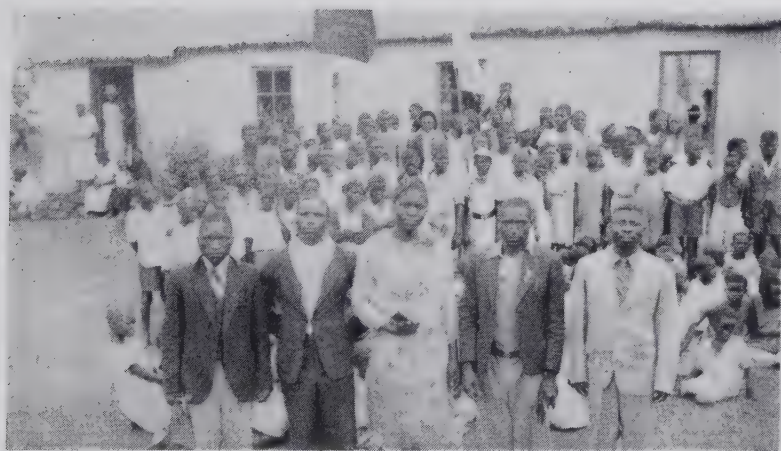
Due north of Ekuseni, in the middle of Tongaland and about twenty miles from the sea, is Tshongwe Mission Station. This is one of our newest stations, built a little over a year ago. Misses Inga Brunvaer and Evelyn Sodren are stationed here, and are doing



*Group of believers at Tshongwe Mission Station,  
first fruits of the gospel in this district*

pioneer work among the Tongas. How the Lord supplied their need of transportation for the rough and rugged country is a story in itself. No doubt there are many stories of self-denial and sacrifice that could be told in connection with missionary giving that are known only to the Lord who sees all things. The Chevrolet Carry-All came to Evelyn Sodren as a gift from missionary parents whose daughter is serving in another field, and it was purchased with funds that had been set aside for a long-planned vacation trip. That trip was cancelled, but now, every time a trip is made by the Tshongwe missionaries it can be said that they have unseen guests whose prayers have accompanied the gift.

Up near the border of Portuguese East Africa lies the newest of our stations in Tongaland. This station is only a few months old, but a pioneer mission work is already being established by our brave sisters Eleanor Erickson and Enid McKenzie. To get to this station one must travel over the sandy, primitive roads of Tongaland, which are little more than trails, and upon arrival one would see the first building, which is only a double garage, being used



*Gwaliweni church and Sunday school members  
with the church officers*

for living quarters. A missionary dwelling must be supplied soon, so that the missionaries may go about their work effectively.

We now turn westward from Tshongwe, over the Pongola River, which runs in a northerly direction in this part of Zululand, and up toward the mountain we find Opondweni Mission Station on a stony elevation surrounded by African bush. It was Miss Dorthea Sorensen, then stationed at Gwaliweni, who got the vision for the needy land below the mountain. Together with Missionary Johannes Svendsen, now with the Lord, a site was secured from the local chief, and Old Anders Olsen put up the building. This was the first station to be built on the border of Tongaland, and it still serves the Tonga people. In addition to Miss Sorensen, who was the pioneer in this part of Tongaland, many have been stationed at Opondweni. Among others, the Orval Dunkelds, who are now in Southern Rhodesia. Mr. and Mrs. David Greene spent three years at Opondweni prior to their going to Swaziland. At present Mabel Cox, Ruth Kvarnstrom and Elsie Peters are serving the people at Opondweni with the gospel for the soul and medicine for the body.



*Church building and group of believers  
at Opondweni. Stones for this building  
were gathered by a converted witch doctor.*

Two hours' climb up the mountain from Opondweni brings one to the very top of Ubombo. With a wonderful view to the west over parts of Zululand, Transvaal and Swaziland, and eastward over Tongaland and way down to the coast, here lies old Gwaliweni Mission Station. This was the second station to be built, after Bethel, and for many years it was the central station for the Ubombo district. Most of the earlier missionaries have from time to time been stationed at Gwaliweni. Hundreds of choice souls, of African birth, have found their way from spiritual darkness to the glorious light of communion with God through the work of this station.

Eighteen miles north of Gwaliweni, still on top of the mountain, is Ingwavuma Mission Station. This station is only about eleven years old, but due to its strategic position is well known on the field and in the homeland. It is the center of medical work for the entire South Africa field, and is the site of the new mission hospital.

This station serves a district with a native population of some 70,000. It is an evangelistic center as well as a medical center, and requires a large missionary staff. At present the following missionaries are at Ingwavuma: Mr. and Mrs. George H. Brown, Mr. and Mrs. Wesley A. Carlson, Miss Lois V. Cox, R.N., Miss Magrethe Kvarnstrom, R.N., and Dr. and Mrs. Douglas H. Taylor.

Now a further brief mention of the institutions for the training of native workers: The Union Bible Institute, at Sweetwaters, Natal, and the Evangelical Teacher Training effort. The responsibility for these schools is shared with other missions, for one mission alone could not carry the load. How we praise God for these institutions!

The tremendous need for educated Christian leaders is felt more now than ever before, and is recognized especially since more and more of the responsibility and burden for the work is taken over by the national church. Several of our outstations are without adequate leadership, and our cry to God is that He will send forth His laborers into the harvest fields of Africa.





*The Irl McCallisters and the David Greenes visit members of the staff at Ingwavuma: The Kvarnstrom Sisters, the Cox Sisters, Ruth Hall, Mr. & Mrs. Wesley Carlson*

A new responsibility has been taken on by the Mission apart from the areas long recognized as our field, and this is centered around the large cities of Durban and Johannesburg. While in Durban the work, as yet, is limited to visitation work in hospitals and compounds, the Johannesburg project is on a large scale. Schools and church buildings are to be built, as well as living quarters for the missionaries. It is a great undertaking, but we must dare great things for God in these last days. The Lord will supply the needs.

In addition to the main stations mentioned in this brief survey, there are over one hundred outstations and preaching places where people gather to hear the gospel; and there are thousands of souls whom we wish our friends in the homeland could see, who, through the instrumentality of the missionaries and the African workers, have been brought into the Kingdom of God.

(Tom Olsen)

**FRANSON MEMORIAL BIBLE SCHOOL**

AT THE FRANSON Memorial Bible School the chapel hour, which is also the general assembly of all the personnel at the station, marks the beginning of each new day. The students take the glow and benediction of that hour with them to the classrooms and every other individual finds his or her work sanctified by those moments of communion with God and sweet Christian fellowship with fellow workers.

There are 250 pupils at the Franson Memorial School, and among them age is no guide to grade. All have come to learn all they can, and it is a joy and privilege to teach these eager young folk. A staff of seven African and two missionary teachers bring to the classrooms ability to teach secular subjects, and to lead a soul to the knowledge of Christ. A supporting staff includes a matron for the girls' dormitory, the "cook mothers," and the garden, field and building hands, to some of whom the daily Bible instruction is new. The missionaries round out the station family.

The Franson Memorial Bible School offers training from the beginning grades through high school. Those who never before have had an opportunity to come to school gladly take their places with the smaller children in the elementary grades, and in the highest grades are to be found those who have made rapid progress since they came in as wee children in the first grade! The aim at Franson Memorial is to win the African young people for Christ. The growing hunger among Africans for education brings to our school an abundance of raw material. We grasp this yearning for education as our opportunity to present Christ to them as their Saviour and having done this, to lay a firm foundation for the Christian life through daily Bible teaching. Life service for Christ is the challenge given.

It is encouraging to see God laying His hand on the students, leading them on to the Union Bible Institute, for training as evangelists, and to the Evangelical Teacher Training College to train as Christian teachers. In the near future, some will go to the Mosvold Mission Hospital to be trained as Christian nurses.

It is to the best interest of these young people to be kept in the



*Students and staff at Franson Memorial Bible School*

fellowship of the gospel throughout the entire period of training. To do this, it has been imperative to enlarge our scholastic program to include high school subjects in order that the students may enter the specialized Christian schools directly, without having to enter non-Christian institutions for intermediate training.

#### *Practical Classes*

Our educational program follows the course given by the Swaziland Education Department and the school is visited regularly by government inspectors who make reports and give their recommendations.

Along with the scholastic studies is coupled an intensive practical course—the whole program aiming to produce well-rounded African youth capable of carrying the spiritual and financial burden for their own church. A completely equipped woodworking shop offers excellent training to the boys. Agriculture is taught, also. There are classes in theory, and the school garden presents an ideal spot for practical work.

The girls are taught cooking, sewing, and homemaking. Often the missionary homes are opened to the classes for practical demonstrations.

*Tuition Fees*

The tuition fees for the students are purposely kept low. Boarding students are required to give two hours of work a day, and these are spent in maintenance of the church, school and dormitories, or in the garden and fields. We look to the gardens and fields for a considerable supply of the food required for the students. Increased garden facilities and the use of the tractor for field work have been a great boon to the school in this regard.

*Christian Service for Students*

While these young people look forward to the day when they may serve as qualified workers, they are not idly waiting. There are opportunities for service on every hand. The boys and girls who have a testimony to the saving power of Christ are eager for the chance to be witnesses, whether in accompanying the missionaries to outstations, in wayside Sunday school work, or in kraal visitation.

Missionary Gus Jacobson saw a door of opportunity in Goedgegun, a small town 18 miles distant, to do a work among the great numbers of Africans who gather on Sundays. He knocked on this door and it opened, giving him freedom to hold services at an overnight lodging place frequented by many Africans. Early on Sunday mornings, F.M.B.S. boys can be seen making their way to Mr. Jacobson's home to ask permission to go along to help in the service. They not only give their testimonies, but also do personal work among the crowd. One of the boys brought a man to Mr. Jacobson, saying, "This man wants to get saved." Our hope through Christian training is that our students may be able to meet these situations when the missionary is not present.

The past two years the African teachers, with the help of students, have taken the responsibility for a Sunday school in the home of a local Swazi chief who gave his consent to the meetings. We thank God that this work was taken on their own initiative, indicating a desire to serve the Lord, for the spiritual welfare of their people.



### *Women's Classes*

Since a large proportion of the church membership in the community is made up of women, a special effort has been made to meet their spiritual needs. A most satisfactory way has been found in Bible study classes at outstations. What a privilege to instruct and encourage them in the way of the Lord, and to pray together with them.

### *Child Evangelism Classes*

Where mothers gather, there will be children present also, so in order to conserve time and effort, child evangelism classes are held at the same time mother has her Bible class. Here we see untaught little youngsters develop from week to week in the new knowledge that "Jesus loves me, this I know, for the Bible tells me so."

To have boys and girls in the African home is to have helpers to take care of the cattle and the goats. In importance, herding the cows comes before going to school. For this reason many of the children who are eager to learn are deprived of the opportunity. They will come to the child evangelism classes, if they can bring the cattle along! It is no unusual thing for a bright-eyed youngster to have to tear away from the Bible story just long enough to separate the cows from those of another.

The children are welcome—with or without cows—as precious jewels for His crown. How they love to sing, to retell the story



Out-door Bible class for mothers and children



Missionaries Gus Jacobson, Maria Nilsen, and friends

from the previous week, to recite the memory verses, and to follow the flannelgraph lessons. What a wonderful thing that first adventures in learning bring to eager, fertile minds a knowledge of Jesus! God is blessing this work among His little ones!

### *Correspondence Course*

Another service centered at Franson Memorial Bible School is the Zulu Bible Correspondence Course. Over a period of years, 1000 students have been enrolled, drawn from all parts of South Africa where Zulu is spoken and from the ranks of teachers, evangelists, and all types of laborers, directing them in the study of the basic Bible truths. The course is a translation of Keith L. Brook's Doctrinal Studies for Young Believers. Many have testified to the blessing received from this course, and we rejoice that in this way the Word of God is being studied by multitudes who would otherwise have no opportunity to be grounded in the Truth. Work is now under way to produce new Bible courses in the Zulu language.

### *Bible Course for Girls*

In 1946 when we were praying very especially for young people who would dedicate their lives to Christian service, God laid His hand on two young girls who said, "We want to give ourselves to full-time work. What must we do next?"

The Lord then led in the beginning of a special course for girls that they might be trained as child evangelism workers. Four fine girls composed this first class. The curriculum included Bible



*Classroom scenes at Franson Memorial. Here bright young people are given the opportunity to study.*

teaching, personal evangelism methods, and the preparation of materials for use in child evangelism, including flannelgraph lessons, object lessons and other types of visual aids. Two of these girls have since given valuable help in the opening of the work among the children of the Johannesburg locations.

### *Youth Movement*

The ordinary African church has offered little in the way of attraction for young people. Its program has been geared to adults, and the Sunday school to the smaller children. But the youth must be reached for Christ!

An initial step in this direction has been made. The call to a youth camp received a gratifying response from the young people. Camp directors and the staff of African teachers and pastors were thrilled and challenged. It was especially encouraging to observe the enthusiasm of the African helpers in this new type of work as the realization of the possibilities hitherto untouched dawned upon them. A vision for future camps includes a Christ-centered program with division into various age groups.

### *Young Married Couples Bible Fellowship*

Working with the young married couples from our outstation churches presents another way to help the African Christians. A great service can be rendered to them along the lines of teaching the fundamentals of Christian homemaking through example as well as through precept—to give them an idea of the fellowship they, as husband and wife, can enjoy together in the Lord, and in gathering other young couples together for Bible study.

Toward this end, a Young Married Couples Bible Study Fellowship has been introduced. A number of teachers and their wives have been interested and, with the proper leadership, this project should prove invaluable in helping to set standards for homes with a positive witness for Christ.

These phases of service radiating from F.M.B.S. have not been made possible in a day—or even in a term of service, but have been the result of constant, untiring labor laid down since 1921

when a farm was purchased in Southern Swaziland for the purpose of establishing the Franson Memorial Bible School. The land was practically virgin soil, much of it being very rocky and covered with low bush which had to be cleared for the building of missionary homes and the church. While the first homes were being built, the missionaries lived in a shack on top of the mountain, coming down each day to lay the foundations of the work. Mr. and Mrs. Arthur Jensen and Mr. and Mrs. M. D. Christensen were the first ones appointed to this task. Some years later the classes which were first held in the church were transferred to the newly-built Samuelson Memorial school building.

The work of training young men for the ministry of the gospel was at the beginning the predominant feature of the school. This special phase of the work has now been taken over by the Union Bible Institute, while F.M.B.S. carries on as a Christian preparatory school.

#### *African Colaborers*

Down through the years many capable and consecrated Africans have assisted in the work and shared in its vision and burdens. For these we gratefully give praise to God. We mention only a few who are our fellow laborers at the present time.

Rev. Jona Mndebele, pastor of the church at F.M.B.S., has been our counselor and a frequent speaker at our chapel hour. His spiritual and capable leadership and steadfast Christian living have made him an invaluable asset to the school.

Mr. Nathaniel Mamba, now giving his eighth year of capable teaching ministry to the school, has also contributed much as counselor, the proctor of the boys' dormitory, and as a helper in many phases of the evangelistic work carried on from the school. His loyalty and faithfulness have been a source of encouragement to the missionaries, and a wonderful testimony to the student body.

Mrs. Maria Mhlongo, the matron of our girls' dormitory, has been singularly used of God. In addition to her work of supervision in the dormitory and over the girls at work, she gives good counsel



to them, sets a good example for them in right living, and assists in women's and children's meetings. Much of the credit for keeping a high Christian standard and spiritual atmosphere in the school must be given to this consecrated woman of God.

### *The Missionary Staff*

Miss Wilma Lester

Miss Ruth Hall

Miss Elizabeth Bromley

Miss Maria Nilsen

Mr. and Mrs. Gustav Jacobsen

Mr. and Mrs. Irl T. McCallister

Also resident at the F.M.B.S. station though not on the school staff, are Miss Lydia Rogalsky, serving as superintendent of the Swaziland mission schools, of which there are 25; and Rev. and Mrs. David Greene, assigned to the Swaziland evangelists working in the various districts.

### *In Grateful Acknowledgment*

The roll of missionaries who have served at the Franson Memorial Bible School in previous years and in varying capacities:

Mr. and Mrs. Arthur Jensen

Mr. and Mrs. M. D. Christensen

Mr. and Mrs. William Dawson

Mr. and Mrs. L. A. Tveitan

Mr. and Mrs. Johannes Svendsen

Mr. and Mrs. D. N. Samuelson

Mr. and Mrs. Oscar Stevens

Mrs. Agnes Pagard

Mr. and Mrs. Svante Lindquist

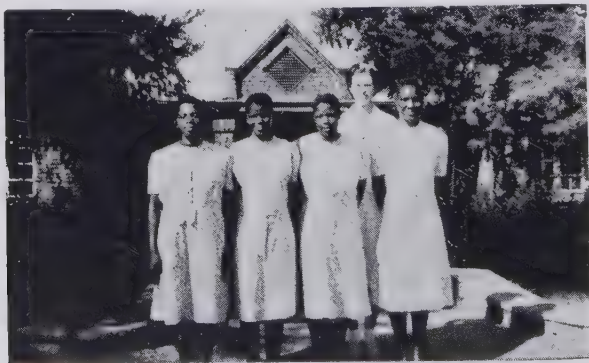
Mr. and Mrs. Roy Erickson

Mr. Anders Olsen

Miss Esther Mosvold

Mr. George Brown

(Mrs. Kristian Haanes)



*Missionary Chr. Christiansen, who has devoted many years to the teaching and training ministry, and who is beyond doubt one of our most fluent speakers of the Zulu language, tells the graphic story of the Union Bible Institute in the following report.*

### THE TRAINING OF THE AFRICAN PREACHER

*Union Bible Institute*

*P. O. Sweetwaters, Natal*

*South Africa*

THE BRINGING OF the heathen out of darkness into the gospel light is a glorious task. But the glory of that task does not end there . . . it begins there. It is no less glorious to see the new convert grow in grace and the knowledge of the Lord.

There are today a large number of African men who have been called into the ministry of the Word. Admittedly, many of these friends in Christ have a scanty educational background. That cannot be laid to their charge, since we, too, would have been in the same predicament had not the gospel been brought to our countries. When the African came to know Christ as his Saviour in the experience of the new birth it did not mean that he, all at once, had complete theological knowledge transmitted to him. However, he did know the joy of a new life, and the gospel made a new man of him. It also gave him a desire to win his fellow Africans to Christ. Wherever the gospel was first preached in Africa, it drew out a large number of willing witnesses for Christ. Their store of knowledge was extremely limited, but they were willing to tell others what they knew. These men became the forerunners of those who today are preaching the gospel in Africa.

It is common knowledge that the greatest evangelizing force in Africa is the witness of the Africans themselves. We cannot afford to ignore this fact. We face the question that every missionary ponders: How can the missionary multiply his work most successfully? By common consent the answer is: Train your converts! This training is not limited to the normal Bible institute and seminary studies, for it goes on in every phase of missionary endeavor. We

have long since accepted the fact that we are out to establish a self-supporting, self-governing and self-propagating African church, and we are happy to report that, under the blessing of God, we are well on our way to reach that goal—at least in those parts of Africa where the gospel has been known for a number of years.

Even in the simple administration of heathen life, leadership is part of the setup. The African tribal unit, with its range of chiefs and petty officers and headmen, makes it easier for the missionary to teach the African convert the necessity for spiritual leadership in the churches. Generally speaking, the African responds well to good leadership. The missionary cannot create leadership—he can only discover and train it. For some years it has been our privilege to give our time to this type of ministry. In order to make it possible for African men to receive a deeper knowledge of the Bible and related subjects, the Union Bible Institute was established at Sweetwaters, Natal, South Africa.

Several of the evangelical missions working in South Africa carried on their Bible school work individually for some years, and the Lord blessed that work. A number of fine African preachers were trained at that time. They are still doing a splendid work among their own folk. As time went on it became increasingly difficult for the individual missionary organization to keep a permanent teaching staff and to attract and provide for any larger number of students. About seven years ago, in 1943, this matter became really urgent and after much prayer and deliberation several evangelical missions agreed to pool their interests in the Union Bible Institute.

We now have a very fine location, nine acres in extent, and situated in a healthy climate. The Union Bible Institute offers a three-year Bible course, adapted to meet the needs of the African preacher. The curriculum includes such subjects as Bible History, Bible Doctrine, Exegesis, Book-by-Book Study, Bible Geography, Church History, History of Missions, Child Evangelism, Homiletics, and related subjects. Most of these subjects are taught in Zulu. However, to those who are most advanced, some subjects are given through the medium of the English language.



*Some of the buildings at Union Bible Institute*

The students come from a number of missions and groups, and some of them travel as far as 1500 miles to get to the Institute! Most of the men who come for training are married, and it is a miracle how these men are able to keep things going on the “home front” while they spend the three years in the Bible institute. It’s a thrill to hear them tell of how the Lord has answered their prayers in providing, not only for their personal needs as students, but also for the needs of wife and children at home.



*Students stand in line to welcome the photographer*



As we come to our morning prayer meetings at 7:30, we look into the faces of 45-50 fine African men, saved by the power and grace of God, called into the ministry of the gospel—who are there because they are eager to learn more of the blessed book, the Bible. Can you think of a finer way to begin the work of the day than in such an atmosphere? The first half-hour is spent in prayer and in reading the Word. The breakfast bell rings at 8 A.M., and the dining hall really becomes a lively place. The food is simple but nutritious, and we do our best to provide as good a table as our funds will permit.

From 9 A.M. to 1 P.M. classes are carried on, and in this period most of the teaching of the day is done. The afternoon is earmarked for study and part of it for practical work in gardening, building, carpentry, and other tasks. At least one evening a week is given to practice preaching, and the subject of Homiletics becomes one of unusual procedure and human interest. The existence of such contraptions as “outlines” is foreign to most of the students, and some of them do find it difficult to channel the truth along such lines. However, after some training, we discover that the African mind has the capacity for basic logic. The African has the ability to illustrate most effectively; and, as the Bible always has something worthwhile to illustrate, this gift becomes a real asset in gospel preaching.

Sunday is the great day to get the gospel out, and the students find many open doors to bring the message of salvation to their own people. Our three-ton Chevrolet truck is doing heroic service in providing transportation for 22 men at a time. It is a joy to take the men to open market places, little chapels, humble grass huts where one or more families live, and to a number of outdoor Sunday schools. When we step on the self-starter, it is generally the sign for “chorus-singing,” and as we roll down the hills to the various appointments, these 22 men really do sing! Indeed, it’s an excellent cure for any pessimist!

It has pleased the Lord to bless the ministry of the Union Bible Institute. Present facilities are far too inadequate to meet the requirements of the work, and expansion is the only answer. A larger Bible school building must be provided, to take care of the increasing

number of African men who desire to come for training. The Council of the Bible Institute has agreed that the program calls for the erection of a new school building, two missionary dwellings, one dwelling for an African teacher, a larger dining hall and a small carpenter shop. The buildings are to be built of durable burnt brick, set on strong, reinforced concrete foundations. With missionaries and students giving of their time to the work, labor costs will be kept down to a minimum.

All the work that is laid down at this spiritual workshop, which the Union Bible Institute really is, is not an end in itself. Every accomplishment over the years, and the labor of each day, is but the means to a glorious end: that of seeing the Lord Jesus Christ exalted through life and ministry, and enthroned in the hearts of a larger and larger number of Africans. Even we who live in Africa are not always fully aware of how much the gospel really has accomplished; but when we consider the opportunities of the task still before us in the light of what God has been able to do through His servants, we exclaim, "O the depth of the riches both of the wisdom and knowledge of God." And we bow in humble supplication that He will give the grace, patience and wisdom, as well as the zeal, the larger task will require.



*Faculty and students at Union Bible Institute*

**THE EVANGELICAL TEACHER-TRAINING COLLEGE****A Chapter on Christian Education**

The first teachers at the mission stations in Africa were the missionaries themselves. Not long after his mission station had been opened the missionary usually found himself sitting at a teacher's desk looking into the kind and wide-opened eyes of African children. Neither the missionary nor his mission may have thought in terms of an educational program, but there it was! The bright faces of the African children expressed both eagerness and curiosity, and seemed to say, "Now, missionary, please teach us something!" To the missionary these dear little ones became a great mission field. Heart and mind were pliable and open to something infinitely better than their heathen background could provide for them.

Every worker in the Africa field knows that the children have often been the first to respond to the love of Christ, and that through them doors have been opened to homes and hearts in the African community. The records of the growing African churches reveal that the largest percentage of the membership has been brought in through the Sunday schools and mission schools where primary education and Bible instruction are provided.

In the early years the primary schools were indeed primitive. The children sat on grass mats, for there were no desks or chairs, and there were no blackboards or books—only the Bible. Small slates and black slate pencils were provided, however, and no doubt these seemed like formidable armament with which to start the battle of learning. Today, in most parts, the average African child has much better equipment with which to begin his limited education, and the trained African teacher is the rule rather than the exception. When this teacher knows the Lord Jesus Christ, and has received his own educational equipment under teachers true to the Word of God the child has the opportunity God in His love and wisdom has judged to be rightfully his. "Train up a child in the way he should go," is God's commandment as well as our opportunity.

How could Christian African teachers be provided? The missionary was soon faced with this question. He could not give his own time to teaching children with the extension of the general missionary work taking more and more of his time and strength, nor did he feel that he was especially prepared for the teaching ministry. He had to recognize, too, that there are nooks and corners in the soul of the African child into which the Christian African teacher is more capable of entering.

The first steps toward providing teachers were through special classes held in the evenings for those boys and girls that seemed a bit brighter than the average. Later, with government help, training was provided, but with the rapidly increasing demand for education all over the land a special program for the training of an adequate number of teachers had to be set up. The result in our field has been a cooperative effort in which several missions have accepted responsibility. The task of providing Christian teachers for the many schools was far too great for any one organization to undertake.

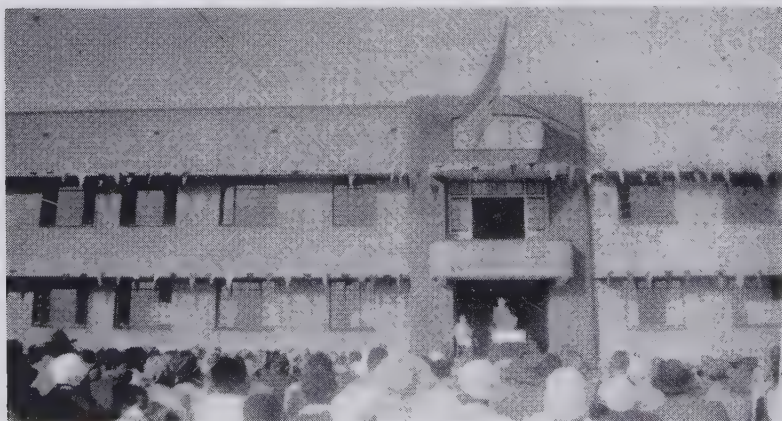
TEAM in South Africa has taken this responsibility seriously, and at present has six qualified missionary teachers serving on the staff of The Evangelical Teacher Training College at Vryheid, Natal. They are Mr. and Mrs. Nolan F. Balman and the Misses Betty Flory, Jeanette Eckel, Ruth Jensen and Corinne Johnson. Mr. and Mrs. Balman have served at the College since its inception, and Miss Wilma Lester, now at F. M. B. S., had the joy of teaching students of the first graduating class. Other TEAM missionaries have had a share in building operations, laboring also in prayer with the representatives from the organizations who work together in happy fellowship.

Six Evangelical faith missions in South Africa are responsible for the proper function of The Evangelical Teacher Training College. They dictate its policy, own the property, supply the staff, and have the first option on student accommodations. These are the South Africa General Mission, Swedish Independent Baptist Mission, Norwegian Mission Union, Swedish Zulu Mission, Swedish Alliance Mission and The Evangelical Alliance Mission.



The College was opened to the first group of students, 98 in number, February 4, 1948, and that day has gone down in the history of Evangelical missions in South Africa as one of special importance. Of these young people, chosen for their Christian testimony and character, 62 composed the first class to be graduated, two years later. Graduation exercises were held December 10, 1949, and this day became of special significance to the teachers as well as to the eager graduate students, who now were to step out to become "workmen that need not be ashamed."

The examinations concluding the two-year course are prepared, administered, and graded by the Natal Education Department, entirely separate and apart from the College. A number of these graduates no doubt will be installed as teachers under the supervision of the Department. The Education Department of Natal is in sympathy with the Christian aims of the College, and the government has given its recognition. The Administrator of Natal (comparable to a State governor) shared in the formal dedicational ceremonies, held September 10, 1949. The speaker on this solemn occasion, himself an African, in his keynote address, affirmed that "Education without Christianity is useless."



*At the dedication of Teacher Training College  
Vryheid, Natal, September 10, 1949*



*The Graduating Class of 1949—December 10, 1949*



*"The Crusaders" is an organization of students who engage in Christian service while in school*

It is noteworthy that missionary organizations, which were among the first to bring the rudiments of primary education to the neglected tribes in the bushveld, should be given the honor to share in the introduction of higher educational advantages for the youth in the African community of a new era. This has not been without much sweat and toil, as well as prayer and perseverance, for education for the African, strangely enough, has been opposed even on African soil.

The spiritual results that God saw fit to give during the two years the initial class was in training were encouraging. God overruled in the adverse and disturbing circumstances that nearly always accompany a pioneer venture of this kind, and there was evident rebirth in the lives of several students, and marked growth and development in others. The Evangelical Teacher Training College has come into being through the abundant grace of God, and the spiritual welfare of many Africans will be in direct proportion to the effectiveness of its ministry. The total student enrollment for 1950 is 210.

Future plans include enlarging the curriculum to include the courses for the higher native African teaching certificate. The academic level of the courses for this certificate (called the T 3 Certificate), is considerably higher than the present courses for the lower, or T 4 Certificate. It is hoped that there will be sufficient teachers with the necessary qualifications to begin these courses in 1951. The total staff of the College, both African and missionary, now numbers twenty.

The two most pressing needs of the College, apart from prayer and Holy Ghost revival, are more qualified missionary teachers, both men and women, and additional dwelling accommodations for missionary staff members.

The goal of The Evangelical Teacher Training College, for all the teachers it shall help produce, is reflected in the motto that has been suggested by the letters ETTC—"Every Teacher Teaching Christ!"

**THE HOME FOR MISSIONARY CHILDREN  
VRYHEID, NATAL**

The Home for Missionary Children was established in Durban, Natal, in 1935, principally to provide a place for the missionary children where they could be near to educational facilities lacking at the mission stations in the interior. It was a happy arrangement, and the home became a spiritual haven to children and parents of other missions as well as our own. The home was located in a quiet and beautiful neighborhood, adjacent to a public park and playground and easily accessible to good schools and churches.

The blessing of God has been on the home through the years, and both parents and children thank Him for the provision made for them. Several of the missionary children who were resident at the home while it was located in Durban are now filling places of responsibility, and at least one has returned to the mission field to serve the Lord and the Mission.

Mrs. A. Lohne was in charge of the home, from the beginning, and for a time was assisted by Miss Ida Jensen, a qualified missionary teacher who has not found it possible to return to the field. Mr. and Mrs. Gjestland served at the home for a time, until local conditions made it necessary to sell the property. Plans were formulated to build a Home and Mission Center on another site in Durban. Missionaries who used the port of Durban in entering and leaving their fields, or who came to the city for other purposes, found that the home and the resident missionary served them well.

The Home for Missionary Children is temporarily located at Vryheid, Natal. Miss Inger Thomsen has served in the interim, but on her transfer to the Johannesburg district, Mrs. A. Lohne has again resumed the responsibility for the children. It is a labor of love that has its reward in the strengthening of the ties of missionary fellowship.



**MEDICAL WORK**

MEDICAL WORK in the mission field has been recognized as one of the adjuncts of the larger task of preaching the gospel—of making Christ known to lost men. It is often referred to as the door through which the missionary may enter an otherwise closed field, and through it bring the gospel message to those unto whom he may minister. Rightly understood, this is acceptably true, but the immediate motive of any kind of medical work is to relieve human suffering and to restore to health those who are sick. The missionary who approaches the suffering of his fellow man, whether white or black, red or yellow, with a heart of compassion, and not solely with the purpose of using his service as an entering wedge, is preaching a powerful message of the love of God in a language readily understood by the most benighted heathen.

Medical work has been carried on in conjunction with other phases of missionary effort since the beginning of the work in South Africa. Several of the missionaries have had special training before going to the field, while others have acquired the skill for giving aid for ordinary ailments as they have gone on with their work. In many instances, the room used as a dispensary, and the equipment in it, have been very simple. And the treatment, though administered by loving and sympathetic hands, has been elementary. But considering that no medical aid has been available to thousands of natives, this has been far better than the best that existed before the missionary came. And God has been good, and has given healing to both body and soul in answer to prayer.

We take the hospital that is now being established at the Ingwavuma Mission Station as an example of the development of this work. In the early days Mr. and Mrs. S. T. Lohne were stationed at Gwaliweni, in the Ubombo district. Their hearts were moved with compassion for the people, and they began to do what they could for them. In fact, it was Missionary Lohne who first opened the entire district for the gospel work. He negotiated with the native chief, and, after permission was secured, which was ratified by the government, he built the station.

In 1928 Mr. Aksel Gjestland came to Gwaliweni and was responsible for the district until 1935, a period of seven years. Mr. and Mrs. Gjestland were deeply interested in helping the people, and worked hard as increasing demands were made on them. Mrs. Gjestland, the daughter of missionary parents, was born in Africa, and took her nurse's training there. Having known the language from childhood, she has been of inestimable help in the work. Mr. Gjestland is an able medical missionary. He built a dispensary at Gwaliweni, and in addition to helping those who came to the station for medical attention sought out the sick in other places. The missionary and his love for the native, like the light that cannot be hid because it is set on the mountain for all to see—this time Ubombo Mountain—became the password to every kraal in the country. When the medical work grew to unexpected proportions, the dispensary was moved to Ingwavuma, which is the center of the district.

For a close-up description of the work as it is today a report filed by the missionary doctor, Douglas H. Taylor, M.D., is of immediate interest:

### *Doctor's Report*

The medical work at Ingwavuma, Zululand, began soon after the founding of the station late in 1936, when the first missionaries, the Misses Brunvaer and Sodren, took up the dispensary work. However, due to the location of the station in the midst of a very large area (well over 4,000 square miles) where almost no medical care was available, the need for a more adequate sort of medical work quickly became apparent. The result was the building of the Ingwavuma Mission Hospital, completed in 1938. Since that time the medical work has continued to expand steadily along with the growth of the mission station itself. Building has been a prominent part of the picture since the first early days with only the missionary house and a hut-type church on the original two acres of land. The hospital came next, an added two acres given by government grant. Then came the present stone church, the hospital kitchen, the two-room evangelist's house, and the three-room hospital storeroom and native nurses' quarters.

For years, however, it has been evident that a still larger hospital would soon be necessary. The prayers of these years are now coming to fruition. Through the deep interest and generous gift of the Mosvold family, represented by Messrs. Martin and Torrey Mosvold, Christian business men of Norway, a modern, fully-equipped fifty-bed hospital is being erected. An additional grant of six acres of land has been given by the government, and much preliminary building has been done. The nurses' home for the missionary nurses has been built and is occupied by two nurses already, and the doctor and his family temporarily. The doctor's own home is about half-finished and work is progressing nicely on it. A large garage and storeroom for the hospital lorry, the ambulance, and the hospital stores has just been finished. The water situation, always extremely difficult here, has been greatly helped by the boring of an 180-foot well, with a windmill and 33,000-gallon underground tank for storage. The Lord has indeed been good to us, and the long-awaited actual building of the Mosvold Mission Hospital itself should be under way early in 1950.

Meanwhile, the present little stone hospital, with its eleven beds (three small wards and an outpatient room) has done excellent service through the years. Many hundreds of patients have been helped, and scores, at least, of lives saved. This is true especially of the babies, for in this land every other native child born will die before the age of twelve, generally from preventable or curable diseases. Best of all, the hospital has done its part as an evangelistic instrument. Through the morning and evening prayers, the Sunday afternoon meetings in the wards, and especially through the faithful individual dealings of the nurses and sometimes of other Christian patients, many through the years have come to the Lord. During the last twelve months there have been about forty saved in this way. Our great need is for earnest, persistent daily prayer—not for a few weeks or months, but for all the years—and especially that the new hospital and every one of the personnel, white and native alike, may be soul-winners. The years of work now coming to fruition will be of little value if this first duty of a true mission hospital is left out.

(Dr. Taylor)



*Dr. Douglas Taylor and  
native nurse in the hos-  
pital dispensary*



*One of the hospital wards*



The reading of such a report as the above rejoices the heart, and is almost as satisfying as an actual visit to the station. What is not evident in the report is the tremendous amount of work behind the scenes, not only here at the hospital but at every station where any form of medical aid is given to the people. Those who work behind the scenes share in the evangelistic work and in the soul winning, and rejoice when reports come in from day to day of those who have accepted the Lord as Saviour and are going on with Him.

For months the making of brick for the hospital building has occupied the attention of the missionary builder. Late in January of 1950 as many as 60,000 had been made. The missionary hauls the dirt in the mission truck and supervises six native men in the making of the brick . . . two at a time, under pressure. Stones must also be crushed for use in the construction. These are hauled to the mission station, and men sit day after day breaking them in small pieces with hammers—a very slow process. The native men who help with the building are mostly heathen who come to work for wages. They come



*Dr. Taylor examining a patient in the hospital*

in time for morning devotions on the hospital porch, at 7:00 o'clock, and work until 5:00 P.M. Hewing a mission station out of the bush, or building at an established station requires the use of the saw and the hammer as well as the Bible, to the glory of God and for the salvation of precious souls.

### **EURAFRICAN WORK**

The name, Eurafrican, is a distinction given to a race of people in Africa which has as its origin the mixture of European and African blood. It may not be widely known to the average reader in the homeland that South Africa has a white population running into hundreds of thousands. Africa, though called the Dark Continent, is not all black. In some other lands the admixture of any percentage of Negro blood places the offspring in the category of the Negro. Acceptance into the normal life of the community differs as to locality, but great strides are being made to overcome racial prejudice and to remove this stigma from the land.

In South Africa, where racial segregation is a live issue, the problem must be approached with sympathy and understanding, and since no one can change the status of his birth it must be accepted with dignity. The Eurafrican, though he may be educated and highly successful in his calling in life, stands apart either of necessity or by choice.

The gospel message knows no barrier in its effectiveness, and the fruit of the Spirit in the lives of the redeemed is precisely the same in all racial, social or other humanly recognized categories. But it is often expedient to approach a people through the media of existing circumstances. This has been the basis for a separate effort in our South Africa field, which has been designated as the Eurafrican Work. Church, school, boarding school, evangelistic and medical phases of the work are given the same emphasis as in every other part of the field. In many areas the Eurafricans, though they marry among themselves, are scattered among the native population and must be sought out where they live. This is true of Zululand,

but in the southern portion of Swaziland they are found in larger numbers. In fact, our oldest mission station, Bethel, is situated on land belonging to Eurafrican people, and the site on which the new Florence Eurafrican School is built is a gift to the Mission from a Eurafrican.

Begun in Swaziland, the special effort to reach the Eurafricans has gradually been extended to other parts of our field. At first occasional visits to Zululand were made. Missionary B. Pagard came down into Zululand as often as he could, and more recently Marlin Olsen made occasional trips. In 1949 Mr. and Mrs. Harold C. Johnston were appointed to devote their full time to the Eurafrican work in Zululand, and in the ensuing months have been greatly encouraged by God's blessing upon their efforts. Regular Sunday services have been organized in six different areas, and personal



*Four brothers, their wives, and children, all of whom love the Lord*



*Pupils at the Florence Eurafrikan School  
The missionary teacher is Miss Charlotte Payne*



*The Eurafrikan church, and some of the happy children*



visitation in the scattered homes given an important place in the missionary schedule. This involves much travel, for the field is extensive. A boarding school for Eurafrican children seems to be the natural outcome of the early development of the work, with chapels and churches to follow as the work grows.

Here in Zululand it is desired that the Eurafricans will take the major responsibility for chapel and church buildings, but the school must be initiated by the missionaries. The future of this effort will depend largely upon the winning of the children to Christ, and their training for Christian service.

The Eurafrican work in Swaziland was begun as a separate effort in response to an appeal from the parents of Eurafrican children, and the Swaziland Government for a school. Missionary W. E. Dawson launched out in faith and opened the school with an enrollment of just six children, but God blessed and the work grew. This was in 1921. Mrs. Dawson labored with him in this new enterprise, as she had done in every other undertaking. She, too, was in the original party of eight who came to Swaziland with Malla Moe. In 1924 Mr. and Mrs. Dawson were joined by Miss Jennie Olsen Bie as matron of the school, and she was identified with this effort until her death November 1, 1947.

Miss Roda Hallman took over Miss Bie's work as matron in 1944 and continued until the arrival of Miss Kellenberg (Mrs. Johnston), who is now in Eurafrican work in Zululand. Others who have taught at the school, and who have had a big share in the work at the station are Miss Josie Vander Linden (Mrs. D. S. Kessler) and Miss Hilda Stein (Mrs. Ed Hansen). Both of these missionaries are retired from the field but still deeply interested in the work. Many of the children, since grown up and in places of responsibility remember their missionary teachers and their love and interest.

The school is known as the Florence Eurafrican School. The name, Florence, is in memory of a daughter of Mr. and Mrs. Dawson, who died while they were serving at the Florence mission station. Before the school was moved to its present location in

1935, Mr. Bertel Pagard was called as superintendent, while Mr. Dawson went to the Franson Memorial Bible School as an instructor. He also gave much of his time to translation and literary work in the Zulu language, in which he was a master.

He laid the foundations and was privileged to see the work prosper. A fine church building was erected in 1940. Mr. and Mrs. Rudy Danielson were then in Swaziland, on their way to Southern Rhodesia, and Mr. Danielson helped in its erection. The congregation now supports one of its own missionaries, a product of the school, who is laboring in the Cape Province with blessing and power.

The influence of the church is ever expanding, and several outposts have been established where regular meetings are held. Each year children come to the school from greater distances, and new homes are opened to the gospel. Many of these children come to know the Lord Jesus as their Saviour at an early age and continue faithful. In this we rejoice, and take courage. The present enrollment at the Florence Eurafrican School is 110; three Eurafrican teachers are on the staff together with the missionaries.

Mr. and Mrs. Marlin Olsen are now superintending the Eurafrican work in Swaziland, and Mrs. Agnes Pagard and Miss Charlotte Payne are assigned as teachers at the school. The Misses Doris Moore and Eleanore Anderson are serving as matrons. The physical equipment includes two dormitories, or hostels as they are called in South Africa, one for the girls and the other for the boys. The latter is a new building, and will accommodate approximately 100 boys when fully completed. It is to be dedicated to the memory of the two men who have laid down years of work in Africa and for the welfare of the Eurafricans, Mr. Wm. E. Dawson and Mr. Bertel Pagard, and is to be known as the Dawson-Pagard Memorial Hostel.

Mr. and Mrs. Dawson, Mr. Pagard, and Miss Bie have all gone to be with the Lord. "God buries His workmen, but His work goes on!"

**GOSPEL WORK**

THE TEAM MISSIONARY usually lands at Durban, Natal, a city of 300,000 on the east coast of South Africa. To reach Swaziland he travels by rail in a northerly direction, along the Ubombo Mountains, through Natal to Gollél Station. Here, at the end of the railroad he can look across the boundary into Swaziland, and southward, in the direction from which he has come, across the Pongola River and into Zululand. Our missionary will have passed right through the heart of the wild and beautiful country inhabited by the Zulus, and for this reason called Zululand, though it forms a part of Natal. The lowlands between the Ubombo Mountains and the Indian Ocean are referred to as Tongaland, because it is here the Tongas, a distinct tribe from the Zulus, have their home. To the west of both Natal and Swaziland lies the larger province of Transvaal, with Johannesburg as the new center of activity in our expanding missionary program. Swaziland is a British protectorate and is ruled by the Commissioner resident at Mbabane. Natal and the Transvaal form part of the Union of South Africa, so in this sense our missionaries, in the Transvaal, in Zululand, Tongaland and Natal proper, are residents of the Union. The other two provinces making up the Union are the Orange Free State and Cape of Good Hope Province. Occasionally missionaries may land at Capetown, and go by rail northward to our South Africa field.

Our first missionaries landed at Durban. From there they went inland in their desire to find the place of the greatest spiritual need, and the fire that burned on the altar of the heart has burned brightly ever since. The native African, who saw this flame, and who experienced it in his own life, has been willing and eager to reach his own people with the gospel message and has often been the first to press on into new territory, later to be followed by the missionary who built stone houses instead of kraals.

The work in Zululand is an example of this expansion. Some of the first native evangelists from Swaziland crossed the Pongola River and climbed the mountains of Zululand to preach the gospel of Jesus Christ. They came first to Mahlalela, then proceeded to

Magudu, Emoyeni, Nguqe, and toward Louwsburg. The first of our missionaries to come to Zululand were Mr. and Mrs. S. Bang, who were located at Louwsburg in 1909. Working out from there, Missionary Bang traveled thousands of miles visiting outstations and kraals with the Word of Life. In those days he traveled either on muleback or on foot, and it is of interest to note that in a recent letter from Marie Jacobsen, who is now at Louwsburg, she tells of walking many miles over mountain trails, accompanied by a Bible woman from the local church, to visit the kraals in her district. This emphasizes the methods that must be used in parts of Africa even in this day of improved transportation. The missionary must still do a great deal of footwork to be effective.

Missionary Bang traveled extensively throughout the entire lowland eastward to the Ubombo Mountains, and in this he was followed by the missionaries who came later, Lohne, Olsen, Gransjoen, Christiansen, Erickson. Today this territory is dotted with a number of outstations where the Word of God is being preached by native workers. The Magut district has 22 outstations. Some of the native workers at these stations have been in the work since the early days, when they had to suffer persecution for the sake of the gospel. Their clothes were torn off them, their lives threatened, and their huts burned. The native chiefs did not wish their people to become Christians; but the gospel went steadily forward from victory to victory.

South of Magut, in the area around Nongoma, and up toward Mangwazana, are a large number of outstations, and the Ingwavuma district has 19. Opondweni Station, which we list as part of the Tongaland work, because it lies below the mountain and ministers to the Tonga people, has 10 outstations and several other preaching places under the care of eight native evangelists. There are well over 100 outstations in all in our South Africa field, and these are faithfully cared for by the native workers, who have the privilege and joy of gathering many jewels for their Lord and Master.

These men meet in conference at regular intervals, usually under the direction of one of the senior missionaries in charge of a district,



and seek the strength and encouragement of Christian fellowship. These are times of blessing around the Word of God, and times of heart-searching and prayer as well as of planning for the work. The heart of the native worker is closely knit to the heart of the missionary in other ways. So often, in this land, the home of the native worker is saddened by sickness and death, and often it is the missionary who has stood the closest to that home in times of distress. We pray for the missionary, that God may give him a tender heart of compassion, and this we should do most fervently. We in the homeland, however, are for the most part ignorant of the needs of the national worker, of his sacrifice and toil, and of his burden of sorrow for his own. But God knows those who are His, and He is no respecter of persons, and will pour out His blessing in answer to our united prayer.

The evangelization of the fever-ridden district known as Tongaland has cost the life of more than one native worker who has been willing to spend and be spent for the gospel's sake. Several African preachers have been stricken, bravely facing the threat of the dreaded fever, in order to save as many as possible of their Tonga people. One of the most ruthless enemies of the people, and of the gospel, is "*King Utshwala*," or as we would call him, *King Alcohol*. *King Utshwala* rules with a cruel hand in Tongaland. Wherever he holds sway there is darkness, stunted minds, immorality, and all other forms of wickedness. He has hardened the hearts of the heathen and has caused professing Christians to stumble and fall. In fact, the village beer drink is the curse of Africa. Only the gospel of Jesus Christ has the power to eradicate this curse, and to give deliverance and victory.

With the opening of Tshongwe Mission Station in June of 1948, the missionaries moved right into the heart of Tongaland. And with the establishment of the Ndumu station, near the borders of Portuguese East Africa, the entire northern portion will be evangelized in the measure that outstations can be built and native evangelists established in them. This, no doubt, will be part of the missionary program of the established native church in Swaziland and Zululand, even as they have begun by sending Enoch and

Alvina Dhlamini to Southern Rhodesia and Violet Hillary to Cape Province. A graduate of the Union Bible Institute at Sweetwaters came to Tshongwe more than a year before the Misses Brunvaer and Sodren came there to live. He built his home and opened an evening school for boys. Some of these are now attending the day school, and are fine Christians.

An interesting if not historic incident is recorded in connection with the opening of the Ndumu station, where Eleanore Erickson and Enid McKenzie are laboring. Malla Moe's old gospel wagon was pushed up here from Swaziland to be used as living quarters while the first building could be put up. The old gospel wagon has thus come to rest for a while in Tongaland, where it made so many trips in its younger days with Malla Moe in its spacious front seat. She tells of how the wagon got stuck in the sand one night at Tshongwe, long before the station was brought into being, and of how the present little church was built. That was in the days when Anders Olsen was the missionary builder, and Arthur Jensen worked untiringly to help get materials. Missionary Gransjoen obtained the site for the station. Those who now are busily engaged in the work are laying the foundations just as the early workers laid the foundations for the work being done today. One of Malla's greatest joys in her old age is to hear someone say, "I was saved by your preaching from the gospel wagon!"

From the top of the Ubombo Mountains one can see far in all directions. Eastward, over Tongaland, a beautiful panoramic view meets the eye. An expanse of bush country stretches out as far as one can see to the north and south, and fifty miles across to the Indian Ocean. From an elevation of more than 2,000 feet this bush country resembles a deep, luxurious carpet. This carpet is dissected by a thin, white line, which we know to be the Pongola River.

At our feet, almost hidden by the folds of the foothills, lies Opondweni Mission Station. Looking carefully we can see the torturous mountain road traveled by the mission doctor on his weekly trips from the hospital at Ingwavuma to relieve the suffering of the thirty to forty patients who await his arrival at the station dispensary. The striking beauty of the expanse before us fades as our thoughts

become occupied with the activities at this station, past and present. Our heart wells within us, in silent prayer. And as happens when one has peered long into the expanse of low-lying terrain, one's vision begins to blur, and one's imagination begins to find that for which the mind or heart may be seeking. We imagine that we see the old trails leading from Opondweni station down into that expanse of bush, and in those trails the wheel tracks left by Dorthea Sorensen's donkey wagon of many years ago. Suddenly we realize that our vision has blurred, not so much from strain as from the hot tears that have begun to flow. The burden of Tongaland has gripped our heart, and we will never be the same carefree individual we were before we climbed to the top of Ubombo. Beautiful Tongaland! Dark Tongaland! Under that plush green carpet of African bush, and scattered in almost inaccessible places, live the Tonga people, for whom Christ died.

At the Ingwavuma station we stand at an elevation of 2,300 feet. Ubombo Mountain is rather barren, but the village of Ingwavuma is a beauty spot with its eucalyptus trees and flowering shrubs of many kinds—bougainvilla, hibiscus, frangipani, flamboyant. Even in summer the weather is cool compared with the excessive heat, day and night, which the lowlands experience. The station is a busy one. The missionaries at this station, now the Wesley Carlsons, have the responsibility for the evangelization of the Ingwavuma district with its 19 outstations and 12 village schools. The native pastors and evangelists have been trained in leadership, but it is the missionary's responsibility to visit their churches, often in isolated, hard-to-find locations, and to strengthen their hands and encourage them in every way. The true missionary soon finds there is no more satisfying work than this. The Apostle John wrote to Gaius, one of the elders of the New Testament church, "I have no greater joy than to hear that my children walk in truth" (III John 1:4). In this joy the prayer partner in the homeland may have his full share.

Westward, from Ingwavuma, lies a stretch of lowveld, a plain from ten to thirty miles wide. Beyond this, range upon range of mountains toss their rugged heads into the blue haze as far as the eye can see. This is Swaziland, with its mission stations and out-

stations, whose names have so long been familiar to friends and supporters of the mission. The list is too long to include here, and we cannot list the names of the faithful African leaders, pastors, evangelists, teachers and Bible women who labor incessantly from day to day to make Christ known.

Esinceni Mission Station is the scene of much activity in the evangelization of the surrounding territory. This is lowveld country, being not far from the Usutu River. To reach one of the newest outstations, Missionaries Oddweig Thompson and Malena Svalheim must walk along the banks of a crocodile infested river, and they thank God for His marvelous protection. But in the lowlands, fever is far worse than crocodiles, even for the natives who must live in these back-country areas. When a heathen hut is visited by death, its inhabitants will move to another place as quickly as possible—to escape the curse of some enemy who has bewitched them, as they believe. One of the young evangelists in this area has had the deep sorrow of burying four of his children, the last, a fine boy nine years old. He and his wife have stayed faithfully at their post because of their love for the lost souls and, as they have said, because they cannot run away from death. Such sacrifice surely will not go unrewarded. God is faithful, and he is giving them souls to make their heart rejoice.

Ever since the veteran native evangelist John Gamede went from Bethel to Esinceni to build the first little church, the nationals have taken a deep interest in the work in this district. A number have served faithfully at the main station and at the outstations. The mission station itself has been “manned” by lady missionaries, however, and Dagny Iversen is one of those who have labored faithfully and well. More recently, Enger Olsen and Mabel Cox shared in the responsibility, and God blessed their efforts.

Quarterly meetings are a regular feature at this station and are of special significance to both missionary and national. A time of Christian fellowship and edification, of prayer and rededication, it often becomes a time of confession of sin, followed by rejoicing as cleansing comes to heart and life. Observed at this time is holy communion, dedication of children, baptism, and collection of funds



for the extension of the work. Annual Sunday school conventions also are held, and this becomes a time of much interest for the children and their parents. Occasionally visits by groups from other stations, like Bethel, bring added blessing and serve to strengthen the bonds and enlarge the vision. Gospel work has been carried on in Swaziland for many years, and some of the stations have become well established. There are still many heathen who cling tenaciously to their old customs, and with a new generation to be reached, the missionaries find much to do.

With the establishment of a mission station, or an outstation, the church becomes the center of activity. The village school goes hand-in-hand with the evangelistic work, and until separate quarters can be provided both evening and day schools are held in the church building. Some of the older stations have substantial church and school buildings, Florence, Louwsburg, Magut, Gwaliweni, Mangwazana. All of this represents much labor and much prayer, and much by way of sacrifice on the part of God's people who have supported the mission in Africa. If we could but get a glimpse now of what we shall be privileged to see when Heaven's books are opened, we would attach greater importance to that little church or that first little class of boys and girls at the outstations in the African bush or hid away between the folds of the African hills!

Over fifty years have passed since the first little church building was erected at the Bethel Mission station. The dedication of a new church at Bethel in 1949 has been the crowning effort of a ministry covering half a century during which many churches, large and small, have been built and filled with praises to the Most High. The dedication services, held August 14, 1949, were preceded by a church convention, and missionaries and national Christians from all parts of the field were in attendance. It was a great day for Malla Moe, and it was a joy to see her so well and happy. She rejoiced to see the large group of native evangelists, and these she would serve with her own hands as she always had done when they came to Bethel! She rejoiced to see the number of missionaries, new and old, and expressed her gratitude to those who had worked with her. This



*Bethel Church and some of the celebrants on  
the day of dedication, August 14, 1949*

became more than a dedication service. It became a holy convocation in which the mercies and the faithfulness of God were set forth, and praise made to His name for the multitude of souls that had answered His loving invitation since the inception of the work.

When the hour had come for the beginning of the ceremonies of the day, the congregation marched around the church building singing hymns of praise. Missionary Tom Olsen and Pastor John Gamede were in the lead. Behind them, and hand-in-hand, came Malla Moe and one of the dear old Christian women. Twice around and the procession came to a halt. Rev. Tom Olsen opened the door to the church in the name of the Lord, and the congregation entered. Many could not get in, so it became necessary to arrange for an overflow meeting outside.

There were several Spirit-filled messages by native preachers, and a response from Malla Moe, in which she told of early experiences shared with some of those present. The dedication of several young men to the gospel ministry was an impressive and solemn moment. Some of the missionaries were especially moved to humble thanksgiving at this time, for among these young men stood those who had been boys in the Franson Memorial Bible School and later

had developed spiritually while helping in the work at the stations. Will reward in heaven be sweeter than this? How hearts overflowed! Tears of joy were mingled with tears of the penitent when at the close of the service several responded to the invitation to come to the Saviour, among them two native chiefs.

The gospel work marches on in the South Africa field, in Swaziland, Zululand, Tongaland, Natal and in the Transvaal, to the glory of God and the salvation of many precious souls.

#### LOCATION WORK IN AFRICA

It was nothing new to the missionaries in the bushveld to see some of the young men leave their kraals and go off to work in the mines, to obtain money—to buy cattle—to get more wives. Little by little this practice grew. Money would buy comforts that had been unknown to the native African, such as shoes, clothing, a chair to sit on. And the response of the womenfolk to that which money could buy sent many a husband and father to the mines or some other work in town for several months of the year.

The old system of migratory labor still continues, but due to the impetus given to industry during the last war, there has been a movement of population that has come about almost overnight. The natives have moved in large numbers to the industrial centers, there to make their livelihood, and to remain. Industry boomed during the war, and after the war has grown by leaps and bounds making necessary the employment of native labor by the many thousands. Those who had been released from military service naturally gravitated toward the centers, and this helped to facilitate the shift in population. The result has been the forming of native communities of tremendous proportions, on the outskirts of all the large cities and mining centers. These communities afford an unparalleled opportunity for the messengers of the gospel to reach the South African people—here are the masses, the multitudes of men, women and children!

In South Africa there is a strict policy of segregation. This means that when the natives left their bush and jungle country

to work they had to seek a place to live—by themselves. The government set aside areas where they could build their homes, but they came in such large numbers that it created a difficult problem. Every type of shack or shelter had to do to meet the immediate need, and social conditions became indescribable. Building projects, sponsored by the government, are under way. These will improve living conditions, but they are pitifully inadequate, and it will take years to bring about the improvements necessary to correct present conditions.

There is an ever-increasing stream of natives to the towns, and existing slum conditions are in many cases aggravated. "Immorality, social diseases, malnutrition, tuberculosis, drunkenness, etc., are growing at an alarming rate. Because of low wages for natives, both parents often have to work to provide a living, with the result that the children are left without any parental control all day. With no schools for many of these children, and no recreational facilities, the results can easily be imagined."

The segregated areas allotted to the natives are called "locations." Just outside the city of Durban, in Natal, are two native locations called Lamontville and Blackhurst. Thirteen miles from the heart of Johannesburg, in Transvaal, are located the Moroka and Jabavu locations. The gold mines are responsible for the city of Johannesburg, as well as the locations. Around the main industry has sprung up a strong group of secondary industries. Each of these two locations has about 120,000 natives and it is reported that 80,000 more will be moved into the Jabavu location.

Thirty miles from Johannesburg, on the Vaal River, is the city of Vereeniging. This is the center for a steel industry that produces steel second in quality only to Sweden's. At its front door water is pumped from the Vaal; from its back door coal is hoisted into the furnaces straight from the mines, and the results, naturally, is electric power at about the cheapest rates in the world. Heavy industry has moved here, and soon almost anything in steel will be manufactured. Location space is being planned for the 250,000 natives that will be needed to supply the labor. Plans are under





*Children abound in the "locations" near the industrial centers of the South Africa*

way to bring in another 250,000 for the development of gold mines in the Orange Free State. In all, it is estimated that 4,000,000 natives will soon be living in the locations provided for them adjacent to the larger cities and industrial centers in South Africa.

In Location Work the African natives can be reached far easier and in larger numbers than in their natural bush and jungle habitat. These natives are the same heathen, however, as their forefathers, the only difference being that they wear more clothing. The witch doctors are at work in the locations, and heathen customs are still being practised. But where the light of the gospel enters, the power of the witch doctor recedes, and men come to know the joy of salvation.

The locations provide a grand opportunity for doing work among the children. All the methods of Child Evangelism can be used effectively—flannelgraph, object lessons, choruses, scripture memorization and direct Bible study. Through the children there is ready access into the homes for personal visitation among the

adults—a mission field in itself. These activities are the ground work for successful evangelization in public meetings—for mass evangelism.

A good start has been made in the Jabavu location, with both missionaries and African workers putting forth their best efforts. Before leaving the field to engage in representation of the Johannesburg prospect, in the homeland, Missionary M. D. Christensen held tent meetings and ministered for weeks to large crowds. He also assisted the lady missionaries in speaking to the children. Lady missionaries assigned to this work spent much time in visitation and tract distribution as well as with the children. They were accompanied by two young African women especially trained at the Franson Memorial Bible School. The ultimate success of this work will in large part depend on the number of such trained workers available. The missionaries laboring here have been Miss Esther L. Mosvold (now Mrs. Haanes), Miss Roda Hallman (now Mrs. Brown), Miss Enid McKenzie, Miss Enger Olsen and Miss Doris L. Moore.

With the assignment of new missionaries, Mr. and Mrs. Eric Moody, Mr. Wilfred Miller, and Mr. and Mrs. Melvin Johnson, and the return of Mr. and Mrs. M. D. Christensen to the field, rapid progress is being made. Work has begun on the missionary plot, with two new garages being built. These will be used as temporary residence, while work proceeds on a school building. The school building was planned to accommodate 400 native children, but already there are over 800 enrolled. School work has begun, without the building, with the older children coming in the morning and the younger ones in the afternoon.

Even now, as our missionaries are giving all their strength to building with one hand and to evangelization of old and young with the other, and calling upon their intercessors to special effort in prayer, they are looking past their present horizons to the vast areas of spiritual darkness beyond. They have had the faith to ask for additional sites, at Vereeniging, with its thousands of natives, and in the new gold fields in the Orange Free State.

In the city of Durban, where our first Africa missionaries stepped ashore with the fires of missionary zeal burning within them, Dorthea Sorensen is expending her last strength to reach as many of her beloved Africans as possible with the glorious news of the gospel. Instead of walking through the hot sands of Tongaland, as she did in younger years, she is visiting the hospitals, the city parks, or wherever she can find weary souls who will listen to her message. Though she has reached retirement age, she rejoices in the opportunity to carry on an effective ministry. During 1949 Mrs. Anna Lohne and Mrs. Jenny Gransjoen also have been assigned to the work in Durban, and when the Aksel Gjestlands return from furlough they expect to be stationed there.

Miss Sorensen writes of her work to friends in the homeland, in the following terms:

"There is a verse of scripture which often comes to me: 'But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep



*Missionary M. D. Christensen telling the story of stories  
to attentive children at Jabavu location*



having no shepherd' (Matt. 9:36-38). Included are also the verses following: 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.'

"I wish sometimes I could express the feeling of my heart. I think it must be compassion, when I see our poor African people in this great city as they sit on the curbstones of our streets, sometimes joyously noisy, sometimes sad. They are found fault with for being too noisy, but the curbstone is their only sitting room—the only place to meet their friends. I say in my heart 'poor people.'

"It is nearing sundown in the city and you see the thousands on their way from work, going—not to homes where wives and children await them—but to barracks and compounds where even some of our own good Christian young men live, huddled together, 17 of them in some of their rooms, a mixture of every type. The gamblers, drunkards, blasphemers, and the immoral rascals all live



*For thorough work in Child Evangelism the children  
are separated into smaller groups*



together. Where can they go, our Christian boys, to be alone with God? I do pity them.

"Then the great number of working women—tired after a day's work, baby on back, burden on head—all wind their way to the hostel, to pay for a place to sleep, most of them in the open court on the cement floor. They pay for their night's stay. Some are true Christians, others heathen, but there are no homes for them in town. Some came expecting good work and money in this fair city. Some are runaways, others good honest widows trying to support their children whom they have left with relatives. Some have faces of sorrow, others of them are sinful. Many are half-starved, and look as if they have tuberculosis. Again I sigh, poor, poor women!

"I shall now take you for a trip out toward Blackhurst, a native township some miles out of Durban. On the way we go through Cato Manor, one of the shanty-towns which are among the terrible blackspots of Africa's changing civilization. Here are hundreds upon hundreds of homes or hovels—just shanties made from old secondhand wood, tin cans and pieces of rusty corrugated iron, yes, and even of cardboard, with old sacks and newspapers filling in the cracks to stop the rains from coming in. We go in and out among seemingly impossible hills, and narrow, winding paths. Here live thousands upon thousands of our working people; many of them are decent natives, yet surrounded by homes of only vice and sin. Here are the sellers of illicit liquor, the gamblers, the drunkards, the prostitutes; and thousands of poor, dear children grow up here.

"On the side of this road leading to Blackhurst is a home in which live a man and wife formerly from Zululand. She is a former teacher who went wrong, but now fully restored and forgiven, and married to one of our Zulu Christians. This, a little better home, is a lighthouse in the darkness. To this place I turn in, after being met by a flock of children of all ages. All are neatly and cleanly dressed, for it is Sunday and they are to have a festival. iNkosazana is coming and they are all prepared. They pray a prayer taught them by their teacher, sing several hymns all by heart, recite passages of Scripture, and answer questions on lessons

learned through the year. After giving them the object lesson, we have more singing and prayer, and then the great event. There is lemonade and a bun for each, and they have a little time of playing in the open while we grown-ups have our lemonade and bun. Then we go in again, for there are to be prizes for those who brought someone else, for those who had never been absent, and a Gospel of Mark for all who could read. There is a long stick of candy for each of the rest, and a little candy for the bigger ones. All are made happy, and it only cost a little over \$10.00 which had been given me by someone. I was tired and footsore after the long tramp, but a night's good rest refreshed me.

"Friends, is it worth while? The Testaments and books given out are read and reread by heart-hungry parents and children alike. Through reading, they too may find that One who looked upon the multitude with compassion. Oh, for more of the compassionate love of Jesus! He is the one who has said, 'Though your sins be as scarlet they shall be as white as snow.'

"I could write a chapter on some of the sad lives of those who attended the gathering. But may I tell you that this one home is



*Missionary Dorthea Sorensen performing  
tasks of Christian love and sympathy*

a light, and the woman who has opened her home is the salt in this dreadful place. Pray for their children. Have compassion on the thousands of little ones growing up. May they be saved and kept. Their homes are scattered throughout this very hotbed of evil: the place where criminals are trained and made. And yet if you look inside of some of these rusty tin houses, you will see a touch of decent homelikeness and some Christians—even Christian workers. But what are they among so many and so much sin! May God have compassion on them and keep them clean.

"Hundreds of tracts, Gospels and scripture portions are given out and eagerly read, and on all my wanderings and distribution I could count on my fingers those who have turned down a tract. Many read the literature on the spot, standing under a street light. In the wards they read eagerly and beg for more, especially the little books that have a red or a blue cover. They are just like children. Who can tell which seed will prosper, grow and bear fruit for life eternal. I am so glad for this work which I believe God has given me to do."

## MISSIONARY DIRECTORY

### South Africa Field

#### Prayer supporters may use this list for daily reference

Miss Eleanor M. Anderson.....	1948
Reuben L. Anderson.....	1950
Mrs. (Murfin) Anderson.....	1950
Nolan F. Balman.....	1946
Mrs. (Horst) Balman.....	1946
Robert E. Brandkamp.....	1946
Mrs. (Jackson) Brandkamp.....	1946
Miss Elizabeth R. Bromley.....	1949
George H. Brown.....	1945
Mrs. (Hallman) Brown.....	1944
Miss Inga B. Brunvaer.....	1922
Wesley A. Carlson.....	1946
Mrs. (Knee) Carlson.....	1946

M. D. Christensen.....	1921
Mrs. (Crawford) Christensen.....	1921
Chr. Christiansen.....	1929
Mrs. (Kristoffersen) Christiansen.....	1929
Ralph W. Christensen .....	1950
Mrs. (Buyse) Christensen.....	1950
Miss Lois V. Cox.....	1947
Miss Mabel S. Cox.....	1947
Miss Jeanette E. Eckel.....	1949
Miss Eleanore Erickson.....	1938
Roy H. Erickson.....	1938
Mrs. (Kleinsasser) Erickson.....	1938
Miss Betty E. Flory.....	1949
A. M. Gjestland.....	1927
Mrs. (Dahle) Gjestland.....	1930
Mrs. Jenny Gransjoen.....	1931
David R. Greene.....	1946
Mrs. (Ray) Greene.....	1946
Miss Ruth B. Hall.....	1944
Miss Dagny M. Iversen.....	1920
Gustav A. Jacobson.....	1947
Mrs. (Johansen) Jacobson.....	1947
Miss Marie J. B. Jacobsen.....	1929
Miss Ruth M. Jensen.....	1949
Miss Corinne A. Johnson.....	1949
Melvin C. Johnson.....	1949
Mrs. (Erickson) Johnson.....	1949
Miss V. Virginia Johnson.....	1949
H. C. Johnston.....	1949
Mrs. (Kellenberg) Johnston.....	1946
Miss A. Magrethe Kvarnstrom.....	1948
Miss Ruth A. Kvarnstrom.....	1948
Miss Wilma A. Lester.....	1938
Mrs. Anna Lohne.....	1924
Irl T. McCallister.....	1941
Mrs. (Manley) McCallister.....	1941





The South Africa missionaries gathered in annual conference at Vryheid, July 1949

Miss Jean M. McDonald .....	1950
Miss Enid V. McKenzie .....	1939
Wilfred L. Miller .....	1949
Miss Malla Moe .....	1892
Miss Doris L. Moore .....	1947
Eric E. Moody .....	1949
Mrs. (Scott) Moody .....	1949
Miss Lula M. Morgan .....	1950
Don R. Morrill, M.D. ....	1950
Mrs. (Bell) Morrill .....	1950
Miss Ruth L. Murphy .....	1949
Miss Maria Nilsen .....	1935
Miss Enger Olsen .....	1946
L. Marlin Olsen .....	1945
Mrs. (Tobiason) Olsen .....	1945
Tom Olsen .....	1921
Mrs. (Andersen) Olsen .....	1930
Mrs. Agnes (Isaacson) Pagard .....	1930
Miss Charlotte L. Payne .....	1945
Miss Elsie L. Peters .....	1949
Miss Lydia Rogalsky .....	1941
Miss Evelyn Sodren .....	1932
Miss Dortehea M. Sorensen .....	1917
Miss Malena Svalheim .....	1928
Melvin V. Swanson .....	1950
Mrs. (De Camp) Swanson .....	1950



MAP OF THE MONGOLIA FIELD

THE  
*Mongolia*  
FIELD

**I**F TWENTY YOUNG MEN had joined James Gilmour (famous missionary known as “Gilmour of Mongolia,” 1870-1891), and had followed his methods of evangelization in Mongolia, the story that could be told today would present an entirely different picture than that which confronts us as we come to the closing year of the first half of this century.

The above statement in fact, is made by a missionary to Mongolia who himself has studied and followed the methods used by Gilmour, and who like him, has sought to challenge consecrated and robust young men to accept the call to this neediest of mission fields.

The effective evangelization of the Mongols still is the responsibility of the church of Jesus Christ, and The Evangelical Alliance Mission must carry its share of the responsibility accepted more than 50 years ago, when the first TEAM missionaries answered the call and courageously entered the field.

Five of these first missionaries were beheaded in the Boxer Uprising of 1900, dying as martyrs for the cause of Christ in



Mongolia. The sixth, also marked for the same fate, escaped. But two years later he returned with a life-companion who dared face the dangers with him. And, with the cooperation of others who came to make up a new missionary band, initiated a program of missionary labors that gave eloquent proof of what can be accomplished by vision, zeal, and a willingness to work hard and long hours.

Though destruction by the ravages of war and the pillaging by bandits wiped out material evidences of those labors, the work has gone on and has been revived from time to time as the missionaries have been able to return after periods of absence.

After the occupation of the mission stations when the Japanese military machine overran the borders of Mongolia, and the missionaries moved out into Mongol tents and stayed on as long as they could, they once again returned, and were overjoyed to find what appeared to be signs of far-reaching spiritual awakening among the Mongols.

Trips were being made to outlying districts, and the people were eager to have them come. Spiritual hunger was evident, and there were manifestations of the working of the Holy Spirit with Mongol after Mongol giving public testimony to new life and victory through faith in the Lord Jesus Christ. Invitations were being received from influential Mongols in other districts, which gave new impetus to plans for penetration even deeper into Mongol territory. Requests for renewed effort in prayer were relayed to friends in the homeland, and the landing of reinforcements on the China coast gave cause for rejoicing. Again the unexpected happened. The missionaries at the inland stations were forced to flee westward, toward the borders of Tibet, and the new missionaries were instructed to join them there.

"Man's disappointments are God's appointments." The missionary learns early to look for God's guidance in the shifting of circumstances, even when it entails flight for life and loss of possessions. Surveys in this western area, north of Ningsia and along the shores of Kuku Nor Lake revealed large and unknown numbers of nomad Mongols who apparently were open to the

gospel message, and plans were made to initiate an aggressive program of evangelization as soon as the newer missionaries should obtain use of the language.

But again disappointment came to our intrepid messengers of the Cross. In the summer of 1949 the invaders from the east and north made surprising advances and were bearing down on this western territory. It seemed wisest to follow the advice of the authorities and move on again. The Stuart Gunzels and the Edvard Torjesens, who had small children to care for, planned to leave for Hong Kong, which they did on the Lutheran missionary plane, the "Saint Paul." Miss Angeline Bernklau, the only single missionary in the group, chose to stay on, and the last she was heard from she was out on the Ningsia desert with the Mongols.

Withdrawal to Hong Kong, though a security measure, afforded the opportunity to set up a two-year program of revision of the New Testament under the direction of a revision committee, and the preparation of a standard Language Study Course for new missionaries yet to come. To this end competent Mongols accompanied the missionaries, to work right with them on both projects. The missionaries had long hoped for the opportunity to devote unlimited time to this most urgent phase of their work, which had not been possible while engaged in intensive field activities.

These workers, Mongols and missionaries, took up residence at Laan Tau Camp, which is located on an island some 15 miles from the city of Hong Kong and is maintained for the use of missionaries. Though isolated and without the conveniences usually available near coastal cities, the Torjesens found it an ideal arrangement for language study, living in close proximity to the Mongolian families—and the work of the Committee could proceed without interruption.

There are several reasons why the missionaries and Mongols of Inner Mongolia felt that a revision of the New Testament was needed. While the old translation was a remarkable work, it was done in a dialect used in the northern borders of Outer Mongolia. Thus many of the words used were unfamiliar to our southern area. Also the former New Testament in Mongolian was

done by missionaries without the aid of native Mongolian scholars. Therefore, the sentence style and structure are a bit awkward. Then it seems that when the early translators did not find terms in the Mongolian to express, "angel," "gospel," "baptism," etc., they simply transliterated the Greek sounds into Mongolian.

The British and Foreign Bible Society approached the Swedish Mongol Mission to undertake the task of doing the ground work of the revision. Later, representatives of various Mongolia missions were to check this manuscript and get it in final order.

Work was begun in 1935 and in the winter of 1936 a group of three Mongols and four missionaries went through a preliminary checking of the Gospel of Matthew. Work on it continued intermittently in spite of political conditions. During 1946 and 1947 a number of missionaries gathered in Sweden to check through some of the manuscript. Work continued under the auspices of the Swedish Mongol Mission until the late summer of 1949 when the entire manuscript was ready for revision by the final committee.

Plans had been made to have four missionaries and three Mongols on the final committee, but circumstances reduced the number to two missionaries and two Mongols. These are: Miss Gerda Ollen and Mr. Erinchindorji of the Swedish Mongol Mission and Missionary Stuart Gunzel and Mr. Mattai of The Evangelical Alliance Mission. This committee is to check to see that there are no mistakes, that the manuscript is true to the English text and that the meaning is clear in the Mongolian. For this work several books are used: four English versions of the Bible, two Chinese versions, one Swedish, one Japanese, and the original Mongolian; four Mongolian dictionaries, one English dictionary, several commentaries, and check lists and aids supplied by the American Bible Society.

Verse by verse the work proceeds. Each member has a copy of the rough manuscript. One member reads aloud the verse of scripture at hand. Then the meaning of the verse is explained. Is the meaning exactly the same in Mongolian? Are there omissions or additions? Are all the tenses correct? Is the punctuation correct?



*The Missionary and Mongol group at Laan Tau Camp*



*The Revision Committee at Hongkong, Stuart J. Gunzel, Miss Gerda Ollen, and Mongol language experts Mattai and Erinchindorji*



When these and several other questions are satisfactorily answered by all the members of the committee, they proceed to the next verse. Sometimes one verse can be under consideration for hours, and much prayer and the seeking of guidance and wisdom is a part of each day's work.

It is of interest to note that in the Mongolian language there are various terms that may be used to express "love" as used in the English New Testament. There is "yenaklamoi," which refers to marital love—that between husband and wife. "Hairilamoi" is universal love, between relatives and friends, or of mankind in general. Another term, "urushiylamdi," signifies the love of a dignitary, or of God to man. The latter term also denotes mercy.

The transliteration of the Greek to the Mongolian gives the term "evangali" for gospel, while another term is much similar to the English "Good News" or "Glad Tidings" and means "message of joy." The Mongols when hearing it exclaim, "What a wonderful expression that is!" Our missionaries and Christian Mongols desire, by the grace of God, to put the "message of joy" into clear, understandable terms for the Mongols who shall read, or hear, the Word of God.

The Mongols were once a conquering race. Today they are an oppressed and dying race, though still proud of their past history. In the 12th and 13th centuries they conquered the greater part of Asia and eastern Europe, and the name of Genghis Khan is well known to historians.

Contrary to general belief the Mongols are distinct from the Chinese in language, customs and physical features. They are a nomadic people whose livelihood is derived from their herds of sheep, cattle, camels, and horses. They live by families in felt tents, and these small communities are scattered on the Mongolian plains miles from one another. A Mongol is at home in the saddle and leads what seems to be a happy, carefree existence.

During the past four or five hundred years their form of worship has been that of Buddhism known as Lamaism. This



*The Mongol worships stone and wood as did his ancestors before him*



*Religious trappings and ornate temples add to the mysticism of pagan worship*

is a system of idol and priest worship enforced by their own priests who rule the people.

Missionary effort during the past 60-70 years has been largely in what is known as Inner Mongolia, which lies north of China. The Evangelical Alliance Mission entered Mongolia in 1895. Mr. David Stenberg was the first missionary. He was followed by five others, sent out through the efforts of Fredrik Franson, who had then just returned from a visit to the Orient. They were, Carl Suber, N. J. Friedstrom, Hanna Lund, Clara and Hilda Anderson. These began the work among the Mongols, at Patsebolong.

In 1900 David Stenberg, Carl Suber, Hanna Lund, Clara Anderson and Hilda Anderson suffered a martyr's death and only N. J. Friedstrom lived to return to the work some two years later. While in China the entire missionary force was spared during the Boxer Uprising of 1900, in Mongolia almost the entire missionary staff was wiped out.

Missionary Friedstrom married while in the homeland, and returned to Mongolia with Mrs. Friedstrom in 1902. Fredrik Franson visited Mongolia in 1903 and spent considerable time and effort in formulating plans for the continuance of the work. Mr. and Mrs. A. B. Magnuson arrived on the field in 1904. These continued operations at Patsebolong with a school and medical work, and extended the gospel witness to several places in the immediate territory.

During the years other missionaries came to join in the work, Mr. and Mrs. A. F. Almblad, Mr. and Mrs. Theo. Pedersen, Mr. and Mrs. Anderson, Mr. and Mrs. P. L. Danielson, Mr. F. A. Gustafson, Mr. H. M. Myhrman and Mr. Folke-Boberg.

The fruit of those years of strenuous labors has been garnered, though much more remains than is apparent—as subsequent developments will reveal. Missionary Almblad spent many years as the Mongolia agent for the British and Foreign Bible Society and traveled extensively throughout the land. Folke-Boberg has continued in the work in Western Mongolia, with some success, and the



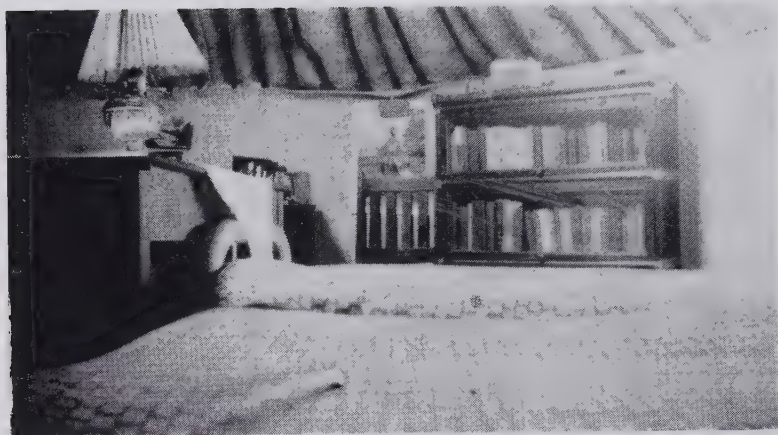
*A headstone marks the resting place of  
the N. J. Friedstroms at Patsebolong*

missionaries who have not been able to return to the field are standing by as intercessors. Nine missionary graves at Patsebolong give mute evidence of sacrificial service.

Mr. and Mrs. A. Godfrey Lindholm and Mr. and Mrs. Stuart J. Gunzel have been the TEAM missionaries who shared the responsibility for the present phase of the work until they were joined by Miss Angeline Bernklau in 1946 and Mr. and Mrs. Edvard Torjesen in 1948. The Lindholms arrived on the field in 1929 and continued in active service until forced to evacuate at the outbreak of World War II. Since then they have been unable to return to the field.

Mr. Gunzel came to Mongolia in 1933 and lived with a Mongolian prince while studying the language. Mrs. Gunzel came to the Orient as Miss Margaret Leir, in 1935, in the company of Dr. T. J. Bach, who was then General Director of the Mission. She became Mrs. Gunzel at a ceremony preformed by Mr. Bach in Pekin, and journeyed to Pailingmiao with her husband to live in the Mongolian felt tents that were to be her first home in Mongolia.

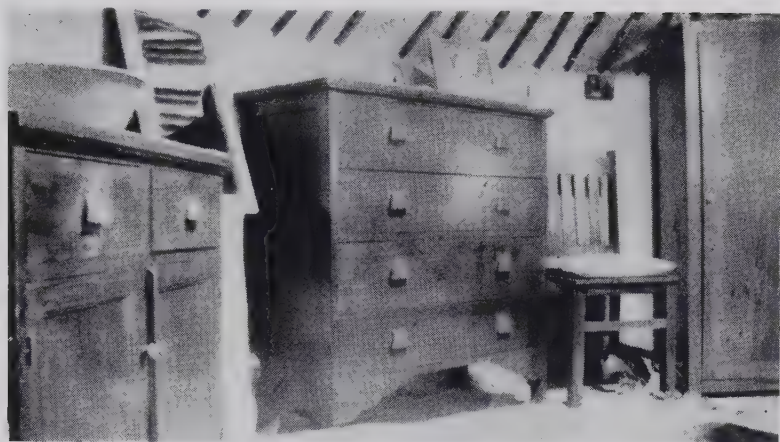




*"Home is where the heart is . . ."*

In 1936 the Gunzels opened a new field at Chao Ho, in the same general district as Pailingmaio. Here gospel and medical work went on during the early years of the Japanese occupation. In 1940 the Lindholms returned from furlough and took over the work while the Gunzels went home. But in 1941 missionary efforts came to a close because of the war. However, though there was no missionary to carry on the work during those years it was evident that a work of grace had been done in the hearts of some of the Mongols by the Spirit of God. At war's end open hearts and open doors were awaiting the return of the missionaries. But, alas, the lack of workers made it impossible to reoccupy that station!

In the end of 1946 the Gunzels, together with a new worker, Miss Bernklau, returned to the field. Together, they entered Patsebolong. For more than a year concentrated effort was made to reach the Mongols in that area. Then due to disturbed conditions the missionaries had to turn westward. In the west a survey was conducted, and a new field found in Tsinghai, as well as in Kansu province. Much information was also obtained revealing large numbers of Mongols in Sinkiang province.



*With Missionary ingenuity a Mongol tent becomes "home"*

It was in 1947, when the missionaries were still at their stations, that our General Director David H. Johnson visited Mongolia. He was accompanied by Fred Nelson, who served as interpreter and traveling companion. During his visit to the Orient Mr. Johnson rejoiced in Christian fellowship with many groups, and the spiritual need of the people became his first concern. In China he was impressed by the multitudes everywhere, but in Mongolia he found contrasting conditions. Travel from one Mongol outpost to another was an ordeal, but even here he found hungry hearts who welcomed the missionary and his message of love and life eternal.

In the westward move, Mr. and Mrs. Torjesen reached the field and aided the work in the west. It was then decided to take definite steps toward the development of Mongol study books as well as to give aid to a committee for the revision of the Mongolian New Testament. But before permanent work could be established in this area, uncontrollable conditions arose which caused the missionaries to lay aside their plans for evangelism and move out to continue the literary work. However, Miss Bernklau remained, and she is still with the Mongols in that western territory.

Has so much effort been in vain? This is a question the Mongolia missionary asks himself with much exercise of heart. There are many encouragements. In the province of Suiyuan hidden among the hills is a Mongolian tent in which lives a family of Mongols. Missionaries of the Swedish Mongol Mission, have had a temporary work close to this tent. One day a young man from that family visited the Swedish missionaries. He spoke freely with our friends. His heart was burdened with the need of his own people. Although as yet not a Christian he was bowed down with this need so that he could neither eat nor sleep. He told of his mother, who, though not a Christian, kept her home free from idols.

It was learned later that this Mongol mother had in earlier years attended the missionary school at Patsebolong. The power of the gospel witness had made itself felt in that far-off home many years later. The young man continued in his interest in the gospel, and had not lost his burden for his people when last heard of.

In the vicinity of Patsebolong a number of Mongol families lived in small villages. The missionaries visited these villages each Sunday and held services. In one home where they were invited to hold a service lived a Mongol mother by the name of Rolchitma. In former years she had assisted Mrs. Danielson in the clinic at Patsebolong. She longed for fellowship with the missionaries and with the Lord.

One summer, Miss Bernklau needed a woman companion who could speak the Mongolian language. Rolchitma was delighted to join her, and for six weeks she traveled with Miss Bernklau and the camel caravan visiting among the Mongols. She testified among her own people, at first with meekness and trembling, but with each testimony her life became stronger. She returned to her home with new joy. How she wept when the missionaries were forced to leave Patsebolong! The Lord has worked in past years, and still works.

One day a Mongol and his wife came to Patsebolong to see the missionaries. This Mongol family lived at some distance among



*Mongol young people at Patsebolong playing  
instruments sent by friends in America*

the sand dunes. The man's name was Renchinorobo. He had attended the Patsebolong school and had been a good friend of Missionary Myhrman, especially. What did he retain of the Christian testimony while no missionary was there to help him? In his home were no idols. He had Mongol Gospel booklets in his home which he distributed as occasion arose. He and his family sang the gospel hymns, and while not able to read, on occasion they had family prayers. His family was very happy when missionaries returned to Patsebolong and offered every assistance possible. They were interested in the opening of a mission station near their home. Renchinorobo offered to give all his time to the Lord's work in the new station. It is a matter of deep regret that conditions did not permit the opening of that station. But with God nothing shall be impossible.

For an intimate glimpse of missionary life in Mongolia we take excerpts from a personal report for the year 1948.



"Perhaps the one word that would characterize the year would be 'journeying.' It would have been nice to settle down at a permanent station to take up regular activities and put one's all in it. But not so this past year.

"The first of the year found me with part of our family on our way to Peiping by train. My chief errand was to put our two children, Carol and David, on the plane at Peiping for their flight back to school in Kuling. What with other duties and delays in transportation it was just about a month before my return to Patsebolong. Then followed a few weeks with meetings among the Mongols as well as catching up on the bookwork of the station.

"Toward spring when the weather permitted, I found myself on a journey again to Paotow to purchase camels for caravan work. A couple of weeks go by all too quickly while engaged in such trips. Then in spite of hindrances we began to make trips out among the people. In the howling winds of spring we tramped along behind the camels and carried the gospel to the Mongols. Joy filled my heart as the Mongols received us and the message we had to bring.



*Two Mongol gentlemen engage in interesting conversation*

"Toward the end of June a group of more than ten missionaries arrived in Patsebolong as refugees from the eastern districts. This necessitated my return to the station so that I might manage the repairs necessary for the housing of the group. Hardly had I gotten the work started before I found myself flat in bed with intermittent fever which kept me confined for more than a month and left me weak for weeks later. Back on my feet, bookwork, the clinic, some relief work and week-end trips among the Mongols took up all available time until fall.

"In the beginning of October word came that the Torjesens would soon arrive at the coast and that it would be needful for me to go down to meet them. So I 'took to the road' and 'to the air' again. I reached the coast and welcomed the Torjesens only to learn that my family and the other missionaries had to flee from Patsebolong. Those were some of the hardest days of the year for me, when my family had to flee and I was at the coast and unable to help. After some weeks, I 'took to the air' again on a chartered plane to Ningsia with the Torjesens and other missionaries going



*Father, Mother, and Baby Mongol make up a happy family*



*A Chinese Christian teaching a class to  
Mongols at Chao Ho Mission Station*

inland. Reunion with the family, near Ningsia, was a great joy indeed.

"Regular services among either Mongols or Chinese were held wherever I happened to be, and for these blessed opportunities I certainly praise the Lord. It was one of the most fruitful years of my missionary life. I spoke to more interested Mongols and Chinese than ever before. The close of the year found me on an extended trip into Mongol territory where I saw sights that spur me on in my conviction that someday we shall yet see a bountiful harvest of souls in Mongolia."

#### **MONGOLIAN SURVEY**

A survey of the Mongol population has been conducted, which is probably the most accurate available. The reference to "leagues" and "banners" may be confusing to the westerner, but



*Miss Angeline Bernklau with Jimmie Gunzel and Mongol friends*

if considered as divisions and subdivisions of tribal population and authority, should be quite understandable.

Mongolia is generally spoken of as being composed of two parts—Inner and Outer Mongolia. Under Soviet influence the latter has been reorganized as the Mongolian People's Republic. Within its borders are known to be 18 leagues consisting of an undetermined number of banners. No doubt beyond the borders of Outer Mongolia are still other groups of Mongols.

Outer Mongolia was the first Protestant mission field among the Mongols. In the beginning of the 19th Century the London Missionary Society began in the north and continued for about 20 years, when the work had to be abandoned. After that James Gilmour, workers of The Evangelical Alliance Mission, the British and Foreign Bible Society, and others did some traveling in sections of the area. During part of the 1920's the Bible Society and the Swedish Mongol Mission had a station at Urga, the capitol, but after a few years that, too, had to be abandoned. Since Outer Mongolia became a republic, no missionaries have entered.



Geographically, Inner Mongolia is comprised primarily of the provinces of Chahar, Suiyuan, and Ningsia. However, large concentrations of Mongols are located in Sinkiang, Tsinghai, Kansu, and Manchuria. These provinces together have 13 Mongolian leagues including some 140 banners and independent groups.

Due to the nomadic character of the Mongols it is almost impossible to determine their population. Even though a banner may have a given location on the map, it has often long since shifted to greener pastures.

In Sinkiang there are three leagues with a total of 18 banners between them. Their population is said to be about 250,000. At one time George Hunter and Percy Mather of the China Inland Mission did some traveling among them, but now so far as is known they are untouched. In the capital, Tihwa, however, a thriving Chinese church has been organized as the mother church for the province. This church should have a vision of the needs of the non-Chinese peoples about it and be a means of bringing the gospel to the Mongols.

Tsinghai has a large concentration of banners, but they are rather inaccessible. In all there are said to be 29 banners: 13 in the West League and 16 in the East League. These Mongols have suffered much at the hands of oppressors, and some of the tribes have lost more than half their families within the last ten years. Reliable reports indicate their present population to be about 130,000. In places the Mongols of Tsinghai have taken on much of the Tibetan culture, even when it comes to the language.

From their inn at Sining the C. I. M. has contacted some Mongols, and Mr. Plymire of the Assemblies of God has also contacted Mongols in his travels throughout the province. Arne Nordmark of the Swedish Free Mission, however, was probably the first there to devote himself entirely to Mongol work. In 1943 he made an inspection trip into the province, and later opened a station at Hwangyuan near Sining and an outstation further to the north. These stations have recently been evacuated, and this field must still be regarded as largely untouched.



*Mongol horsemen on the great plains of Inner Mongolia*

Numerous mountains and rivers intersect Tsinghai in all directions, and the altitudes vary from 8,000 to over 16,000 feet. Menyuan in the East and Tulan in the west seem to be the two points of comparative Mongolian concentration. Four banners south and east of the Yellow River have Labrang in Kansu as their center.

An inspection trip to Tulan in 1949 revealed that a good road existed between Sining and Tulan and somewhat beyond. The distance in miles by the road was determined to be 245.6 miles. The government post at Tulan had 8 banners under it. The Mongols there spoke our dialect and were very friendly and listened to the gospel. They invited us to come and live among them.

In the mountains on both sides of the "panhandle" in Kansu Province there are possibly 200 Outer Mongolian families with Changyeh as somewhat of a center. A Chinese elder from the Changyeh church has done some witnessing among these. Further west in the northern slopes of the Nan Shan (or South Mountains)

are the "yellow" Mongols. They live in Tibetan-style tents, and the Chinese call them Tibetans; but we conversed with them in Mongolian. They are the original Mongols of that area and have now approximately seven subdivisions or banners. No gospel witness has ever been among them.

Perhaps as many as 1,000 families have gathered in the Ma Tsun Shan in northern Kansu from various parts of Mongolia. They are refugees. Their leader, Borbora, is a respected man living in the Ansi district.

These groups in Sinkiang, Tsinghai, and Kansu present a block of Mongols touched less by the gospel than any other over the entire field.

The two Ningsia banners are independent groups. The Ejine Banner has about 150 families and is untouched by the gospel. The Swedish Free Mission claims the Alakshan Banner as its field and has established stations at Tingyuanying, Shihtsuishan, and Tengkow.

The Suiyuan and Chahar provinces were claimed during the Japanese occupation to have had 340,000 Mongols. However, this seems very likely to be above the true figure. Suiyuan has two leagues, Olan Chab and Yihe Joo with 6 and 7 banners, respectively. The Tumut Banner in the Kweisui region—with a claimed population of 50,000—is independent and has been practically absorbed into Chinese life. Through the travels and the work of TEAM missionaries the gospel has reached into parts of both Olan Chab and Yihe Joo. Yet the efforts have been rather intermittent, and the field is so extensive that a large portion of the outlying areas could still be regarded as untouched.

When missionary effort can be renewed Patsebolong or Wuyuan in Suiyuan could function as a center from which stations could be started. There may be one suitable place north of the motor road between Paotow and Patsebolong. In the Ordos near the Hangin official's residence is another favorable place for a station. About 80 miles west northwest of Wuyuan is a third good place for a station.

During the winter of '48-'49 the Swedish Mongol Mission began a work at Mo Minggan about 50 miles west of Pailingmiao, but because of political reasons this place was evacuated after about eight months. In the southern part of Yihe Joo League the Belgian Catholics have an old work among the Ordos Mongols. They have at least two churches with a good number of communicants.

A number of political and other Mongol refugees had gathered in the Olan Chab-Yihe Joo-Alakshan area toward the end of 1949. Numbering between 10 and 20 thousand, they split up into three groups with one group in each of these leagues. No one knows when or where these Mongols may settle, so that the figures and locations of the groups in this area remain rather uncertain.

Considerable missionary effort has been applied in the Chahar area. Among the 13 or 14 banners of the Chahar League there have been at least eight mission stations, some of them opened in the early 1900's. These stations represent the Swedish Mongol Mission, the Assemblies of God, the Seventh Day Adventist, the Mongolian Inland Mission, and independent workers. Even at that, much of the Chahar Mongolian area is unworked, especially in the Shilin Gol League. Because of the years of political disturbance and the non-residence of the missionaries the present state of Christian activities in Mongolian Chahar is not known.

In Manchuria, Jehol Province has 21 banners in the two leagues of Josoto and Joo Od. At one time this was the field of James Gilmour. Intermittent work was carried on by various workers but more recently by Reginald Sturt and his Brethren coworkers. However, that mission has now evacuated the area; and some of the remaining workers have relocated in Chungwei, Ningsia.

In Northern Manchuria there are two groups, 11 banners in the Jerim League and 16 in Hulun Ber. In the late 1930's some work was begun among these by Einar Barnes of the Norwegian Lutheran Mission in China, but that work, too, was soon abandoned.



There are authorities who claim that the largest and richest concentration of Mongols is in the Manchuria area. Figures vary widely, but one reliable authority puts the Mongolian population there at about 2,000,000.

As we consider the fact that these 140 or more Mongolian banners and groups are scattered along a 3,000-mile stretch, circling to the south of Outer Mongolia, from Northwest Sinkiang in the west to Northern Manchuria in the east, we get some idea of the magnitude of the Mongolian missionary task. Some sources seem to indicate that there are more than 3,000,000 Mongols in this area. Imagine therefore the territory that must be covered in order to reach these people with the gospel! Actually it can be questioned whether the total number of Mongolia missionaries since the field was first opened 130 years ago equals the number of



*Traditional and Modern Mongolia represented  
by two Christian Mongol women*



*Mongols at a devil dance*



*A Mongolian caravan*



*Mr. Gunzel's traveling companions on  
an exploration trip in Mongolia*

years that have passed, and it is doubtful that at any one time the number of missionaries exceeded 35-40. Furthermore, when one realizes that many of these missionaries were only part time among the Mongols or were only a short time on the field, it can be concluded that much work is left to be done. Even if 40 missionaries should be distributed evenly among the Mongols of this half circle south of Outer Mongolia, each one could have four banners—probably in a largely unworked area—as his parish.

We cannot yet foresee the time when missionaries may again freely enter this field. Some few are still there, while many others are ready and anxious to enter. But the command to pray that workers be sent out still stands. We cannot believe that God has given up Mongolia as a mission field. He is still calling young people to Mongolian service. Therefore we are working and planning now for the day when God shall again open those doors for entrance. The above survey has been a part of these preparations. "The night is far spent, the day is at hand" (Rom. 13:12).

Laan Tau Island

Hong Kong

January, 1950

#### MISSIONARY DIRECTORY

Miss Angeline C. Bernklau.....	1946
Stuart J. Gunzel.....	1933
Mrs. (Leir) Gunzel.....	1935
Edvard P. Torjesen.....	1948
Mrs. (Mathisen) Torjesen.....	1948
Miss Edna Heinz .....	1950





MAP OF THE SOUTH AMERICA FIELD

# THE *South America* FIELD

THE SOUTH AMERICA FIELD of The Evangelical Alliance Mission was opened officially on April 17, 1906, with the arrival of Mr. and Mrs. T. J. Bach and Mr. and Mrs. John Christiansen at Maracaibo, Venezuela. They were the pioneers. At that time there was no evangelical missionary effort in all Western Venezuela and that part of Colombia which now constitutes our field.

Mr. and Mrs. Christiansen have been permitted to labor in this field uninterruptedly, and though they have long since reached retirement age have been called back, year after year, to shoulder active responsibility. Mrs. Bach was called to higher service after twenty years as a missionary, and Mr. Bach still continues in his service to the Mission at large in the same aggressive spirit that characterized his activities in the field.

In time, other missionaries followed, and the work has expanded until today eighty missionaries and a large number of consecrated national workers are carrying on the missionary program in Venezuela, Colombia, and the Netherlands West Indies.

One of the very first enterprises to be launched was the printing and distribution of Christian literature, and the ardent pursuit of colportage work. In the latter the Mission has had invaluable assistance from the Bible societies, and has sought to cooperate with them in the work done by their colporteurs. The publication of Christian literature has been considered of vital importance to the growing Christian church, as well as a vehicle whereby the Good News may reach those still outside the Church of Jesus Christ. God has signally blessed this effort and results have been of a permanent nature.

Primary education was integrated with the evangelistic effort, mainly to provide schools for the children of believing parents, and for the missionary children. This branch of the work has been most fruitful in soul winning, for children from non-Christian homes who have come in to fill available classroom space have been won in large numbers together with parents and other members of the family. Two mission schools were built, one in Maracaibo and the other in Rubio, the station to which the Christiansens moved in 1913. Schools at other stations have been held in quarters provided by the missionaries or the local church.

With the organizing of the first Christian churches in the field a pattern was laid down which has been the aim of every missionary and national worker since: that the churches in the field should be self-supporting, self-governing, and self-propagating.

The story of the Maracaibo church, as yet the largest in the field, had an interesting beginning. There had been untiring effort and early attempts at organization, beginning with a Sunday school and a Young People's society. The missionaries were praying for results in the work of the church, for a revival, but it did not seem to come. Then, in one of the outlying country districts it came. One of the new converts there had a number of relatives in the city, and soon the fire of conviction was kindled among them. The break the missionaries were looking for came when the fire from heaven fell out in the country and was brought into the city, as it were, from there. This church has since been a mission-



*Colportage work in the early days. Missionary Charles G. Johnson selling Bibles and distributing Christian literature*

ary church with a large missionary program and has “carried the fire” of a love for lost souls to many places in the State of Zulia.

The subsidizing of new churches in the first years of their growth, formerly a responsibility shouldered by the Mission, has been the privilege of the established churches in later years.

The training of national workers is one of the important phases of missionary work in the South America field, and in this activity several of the missionaries have had a share. The responsibility has been thrust upon them by the lack of an adequate number of trained nationals. In other branches of the work of the Christian church, the nationals have early assumed responsibility; but in the training of workers the Mission must still take the lead. The Bible institute, which began its ministry



to the church under the name "Instituto Biblico de Maracaibo" (Maracaibo Bible Institute), has been known as the Ebenezer Bible Institute since its removal to San Cristobal in 1944.

The development of the work, since its humblest beginnings, has been in the face of intense opposition and often severe persecution. Bibles have been burned, literature destroyed, mission and church property damaged, and the messengers of the gospel threatened with loss of life and limb. But God has overruled, and the Christian testimony has prevailed.

Possibly no other department of the work has met with more organized opposition than the effort to put the gospel on the air, through the use of the radio. But in this God also took a hand, and when all the details of this most intriguing story can be told, we will have another example of the glorious fact that "God moves in a mysterious way, His wonders to perform."

A strong radio program is carried on jointly by the Mission and the local churches, and many are listening to the gospel who would otherwise never hear it. It is a well-known fact to the missionary in Latin America, that were it not for the radio, a large percentage of the population in the larger cities would be little better off than the dwellers in the far-away jungle; for in the city they are as effectively cut off by social and religious prejudice from opportunities of listening to the preaching of the gospel as the jungle dwellers are because of distance from the mission station.

Sunday school work and other work among the children, whether identified as Child Evangelism, Daily Vacation Bible School, or by some other designation, deserves special mention in relation to the missionary program for the work as a whole. Many a thriving church in South America can trace its beginning to a small Sunday school begun by the missionary, or a neighborhood Bible class held in the home of some Christian believer. The reason for this is not difficult to recognize. The Lord Himself gathered the children to Him and blessed them. The missionary has obeyed the command to go to the field, and must obey His command with regard to the children.

Fredrik Franson placed special emphasis on reaching the children for Christ. Anyone who would trace the footsteps of the founders of the work in the South America field would be impressed by the number of children whose lives have been touched by their ministry. The present missionary staff is taking this responsibility seriously, and their interest and love for the children in the land is appreciated by the nationals.

God first gave the call to the South America field to Missionary T. J. Bach, then a young Danish immigrant working at his profession in the Machine Shop Division of the famous J. I. Case Company plant at Racine, Wisconsin. He, like so many others, resisted the voice of the Holy Spirit, but when he finally surrendered at once took steps to seek the necessary preparation. He enrolled in the Swedish Institute, at the Chicago Theological Seminary, and came under the tutelage of such men as Professor Fridolf Risberg and Dr. O. C. Grauer, men of outstanding missionary vision and zeal.

After graduation from seminary in 1904, he made a trip to South America in search of a field in which to labor. He was impressed by the spiritual need of Venezuela and chose the Western Venezuelan seaport city of Maracaibo as the place of operations for an initial missionary effort.

Returning to the United States he sought to interest God's people in the evangelization of their nearest South American neighbors. This required all the fiery zeal and persuasion of one who had actually seen the need of a people without Christ and without hope. No one seemed to think in terms of South America. Even the mission board to which he applied was at first reluctant to take on the responsibility for another field. But he finally prevailed.

April 7, 1906, saw a party of four young missionaries on board the little steamer "Zulia" bound for Maracaibo, from New York. They were Mr. and Mrs. T. J. Bach and Mr. and Mrs. John Christiansen. Also a graduate of Chicago Theological Seminary, Mr. Christiansen and his bride had volunteered and were accepted.

This was to be their "honeymoon trip" as well as Mr. Christiansen's first major assignment following his ordination. He was ordained to the ministry February 9, 1906, and married February 13, 1906.

In one of the packing cases was a hand printing press, some type, and a quantity of paper. This was one of the first cases to be opened, for they could hardly wait to get set up. Unable as yet to write the Spanish language, they printed leaflets with quotations from Scripture and proceeded to distribute them. This was the beginning of a fruitful ministry in the publication and distribution of Christian literature, of which more will be told later in these annals.

As soon as they were able to use the Spanish language to some extent they announced their first public meeting. Mr. Bach had spent many days in the construction of a good pulpit, and as many days on the sermon he was to preach. Fortified behind the large pulpit he preached his first sermon in the Spanish language. At this memorable service Mrs. Bach played the organ and, with Mr. and Mrs. Christiansen participating in the singing of the hymns, made up a quartette—they were four. When the first church building was dedicated, some eighteen years later, seating arrangements had been provided for 400 persons, and every seat was filled. The singing of "Praise God From Whom All Blessings Flow" was something to hear, as the entire congregation stood to its feet and sang from an overflowing heart.

That first meeting, with its sermon preached from behind the new pulpit, caused some stir in the city, and there was much opposition to the preaching of the gospel. Those who dared come, came, and little by little the evangelical Christians grew in number. From the small corridor in the rented house occupied by the missionary the congregation moved to a more spacious chapel at the mission station, which also housed the mission school and the mission printing press. When this building was sold, the present church edifice was erected. Dedication took place June 6, 1926. Later enlarged, the auditorium now holds more than 500, and several chapels and preaching centers have been opened in and around the city.



*The first group of missionaries and Venezuelan evangelicals in Maracaibo, Venezuela*

From the very first, trips were made into the interior by boat across the Maracaibo Lake and then on muleback through the jungle and up over the mountains—there were no roads in those days connecting the cities and towns, such as there are today.

Extension of the work from the base at Maracaibo became a reality in 1913, when Mr. and Mrs. Christiansen and their four children moved to Rubio, in the State of Tachira. The preaching of the gospel in the power of the Holy Spirit brought results in accordance with the sure promises of God, and six years later a substantial brick church was dedicated and a school building erected. This opened an important field in the Andes, in territory that produces some of the finest coffee in the world; and from here the gospel was to spread down into the cattle country of the Apure, and across the border into Colombia.

Gradually, more missionary volunteers were attracted to the South America field. Miss Hulda Magnuson came to Maracaibo in 1910. Mr. Carl P. Sutherland came in 1912, and Levi R. Hagberg in 1914. Later, George A. Holmberg, Mr. and Mrs. Chas. G. Johnson, Mrs. Holmberg, Mrs. Hagberg, Miss Juliann



Jacobson, Mr. and Mrs. Olav Eikland, and Miss Marie Curtice joined the staff. By the spring of 1921 the C. G. Johnsons were ready to move from Rubio to Valera, an important center to the east of Lake Maracaibo; and the year following, the Eiklands were making plans to open a permanent work in the opposite direction from Rubio, in the city of Cucuta, Colombia. The John Christiansens moved from Rubio in 1929 to open a larger work at San Cristobal, the capital of the State of Tachira, and "the Word of God grew and multiplied."

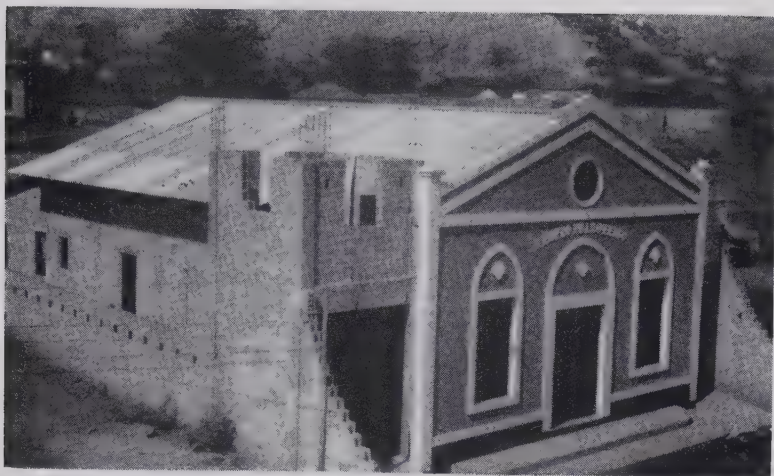
### GOSPEL WORK BY STATES

The Republic of Venezuela is composed of twenty states, two territories and the Federal District. Its full and official name is *Los Estados Unidos de Venezuela*, The United States of Venezuela. The states are divided into districts, and each district and municipality has its local government. For the sake of convenience in our work divisions have been generally recognized according to the geographical divisions of states and districts. Our narrative takes us first to the states of Trujillo and Merida, where we may see the majestic Andes with their glaciers of perpetual snow and ice, and almost in their shadow the lush growth of tropical flowers and fruit; and then to the llanos country of the Upper Apure before taking us back to our starting point in Zulia, via Colombia, the State of Tachira, and the Catatumbo.

#### *Valera, Estado Trujillo*

When the Chas. G. Johnsons moved to the State of Trujillo and took up residence in Valera, no previous gospel work had been done there. Trips had been made by Missionaries Christiansen, Bach, and Holmberg especially, who had traveled extensively in behalf of *La Estrella de la Manana*, the Spanish gospel paper, "The Star of the Morning." They and the other Maracaibo missionaries, Sutherland and Hagberg, had been able to make several valuable contacts.

The growth of the work in this State has been marked by slow but steady progress, until now. The local congregation in



*The "Templo Evangelico" at Valera, one of the newest churches in the field*

Valera has erected its own church building in a central location, and has launched an aggressive program of evangelization. A large and promising field awaits their labors as well as the continued labors of smaller groups here and there. The State of Trujillo has many sizable towns and villages. Next to Zulia it is the most densely populated area in Western Venezuela, and is deserving of more intensive missionary effort. The lack of workers and the difficult terrain have been the deterring factors in the past.

The pastor of the Valera church is a former student of our Bible institute. He has been recognized in all circles as a man of God who fearlessly preaches the glorious truths of the gospel, and who tirelessly seeks out sinners to pray with them and for them. He has been identified with the growing Youth Movement in the South America field, through the efforts of which hundreds and hundreds of young people have been led to life and joy in the Lord Jesus Christ.

The Misses Ethel Josephson and Rose Erlandson are the missionaries now stationed at Valera. Besides their duties at the home base, they have the privilege of lending the stimulating influence of

their presence as experienced missionaries to the extension of the work into outlying districts. The Valera and Trujillo stations are responsible for several outstations, as well as the program directed toward reaching the many places as yet without a gospel witness.

A number of the missionaries have had a large share in the work in Valera and the State of Trujillo. Mr. and Mrs. Sutherland, Mr. and Mrs. Hagberg, and the Misses Hallner and Olson labored long and well. Mr. and Mrs. Mosby spent many years at Valera, and had much to do with the present development of the work in the State. When they were able to leave the work in Valera established in the hands of a national worker they moved to the important city of Trujillo.

### *Trujillo, Estado Trujillo*

Mr. and Mrs. Sigfred B. Mosby and Mr. and Mrs. J. E. Dade have been the missionaries resident at Trujillo, which, though of lesser commercial importance than Valera, is located in the heart of a rich coffee-producing region. It is also the seat of state government and the accepted center of social and political influence. Trujillo, like many of the Andean towns, is more conservative than the towns in the lowlands of Zulia or in the vast llanos along the Apure and Orinoco rivers. Founded in 1572, it still boasts of stone houses and churches built by the Spanish conquistadores, and bullet holes can still be found in their massive doors and window shutters—reminders of the events that helped form the destiny of a modern and progressive nation.

The progress of the Evangelical faith in these regions has met with tenacious resistance. Though social intercourse has been tempered by traditional Latin courtesy, making the townspeople most delightful to meet socially or in the more prosaic commercial relationships, they are characterized by an individualistic ruggedness that is most baffling to the outsider. But once won for the Lord Jesus, they become His faithful disciples and gladly suffer social ostracism or persecution for the gospel's sake, and rejoice openly when others are brought out of darkness into glorious light.



*A typical South American family*

Though gospel work in the city of Trujillo is in its infancy, much ground work has been done; and the faithful sowing of past years is now showing the possibilities of much precious fruit. There is truth in the statement that "when a person decides for Christ here, his mother weeps, his brothers ridicule him, urchins on the street fling stinging names at him and the priest condemns him for time and eternity." It is also true that when the head of a family accepts Christ as Saviour and Lord, usually the entire family is brought into "the household of faith." Herein lies an up-to-the-minute story of missionary romance and conquest, and the intercessor who is gripped by its significance and in obedience cries out to God for the deliverance of parents and their precious children, will reap rich reward.

Dividive, one of the outstations, has had an interesting history. The witness started some six or seven years ago through the testimony of a Christian man whose boyhood home it was. The fire of the message caught fast, and it was said that the common subject of conversation as people gathered at the little stores or met on the street was not of the weather, or of current events, but



of the gospel. Persecution came, and stone throwing at the meeting place was common. Many left, but those who have remained are faithful, rejoicing in the Word which has come to bring them Life.

*Bocono, Estado Trujillo*

To reach Bocono one travels by car six or seven hours from Valera. The first missionary workers, the Hagbergs, reached this rich agricultural valley by horseback. Later the Bostrom family occupied the station, while Mr. Bostrom spent much of his time on trips to the great plains region. The John Van Kampens, and the Misses Linda Sveiven, Grace Mochau, Rose Erlandson, and Elva Vasby also shared the sowing in this section, which now has no resident missionary but is visited monthly from Trujillo. The group now meeting in the home of one of the believers shows a fine spirit, with the believers desiring to go forward even in spite of the indifference and opposition of those about them.

Gospel work was begun in Bocono when the Mission sent a national evangelist and his family to live there, and since that first opening much conscientious labor has been laid down in the city and the mountainous region surrounding it. Trips in the saddle to remote communities have been one of the occupations of the missionary and the national worker, and on these trips Bibles and Testaments have been placed in the hands of the people. Bocono awaits the arrival of an energetic missionary couple.

A glance at the missionary map of the State of Trujillo will cause one to remember in prayer such place names as Bocono, Trujillo, San Jacinto, Santa Elena, Santa Ana, Pampan, Motatan, Dividive, Valera, Escuque, Betijoque, Carvajal, El Alto, La Ceiba. These all beckon to the new missionary earnestly seeking God's guidance to a place of full missionary service. They are no less inviting to the older missionary who may have his hands full elsewhere; but to the older missionary who knows the history of missionary effort in this State, they bring to mind many a weary mile in the saddle or on foot, the patient knocking on many a door—symbolic of the State itself—as well as the poignant memory of a soul here and a soul there being born into the kingdom of God.

The Trans-Andean Highway takes the traveler from Valera to Merida through Timotes, Chochope, San Rafael, Mucuchies, Mucuruba and Tabay. The last three are distinctively of Indian origin. The seven-hour automobile ride affords a change in scenery, climatic and living conditions that is awe-inspiring. From steaming jungle just below Valera to the snow-capped Sierra Nevada is a matter of hours; and along the way one passes through plantations of sugar cane, bananas, and coffee; and in the mountains, fields of grain, potatoes, and fruits of the Temperate Zone.

As one travels comfortably by automobile over the motor road that lies like a raveled serpentine ribbon up and over the mountain passes and down through the valleys on the other side, one marvels at the fortitude of the early explorers and the missionaries who dared risk the dangers of the unbroken mule trail. To the uninitiated the trip by automobile affords thrills enough for one day, and it becomes that first never-to-be-forgotten experience that lives on and on. Those who would seek further adventure might take the trip from Cucuta to Ocana, in our Colombia field. This offers unsurpassed mountain scenery and hair-raising thrills on the hair-



*The Missionary Jeep makes for efficient and safe  
itineration in the Andes Mountains*

pin curves and over-hanging ledges. The TEAM Prayer Calendar has a suggestion for the 5th day of the month: "For the protection of missionaries in the places of danger and disease."

### *Merida, Estado Merida*

The city of Merida is one of the most attractive of Andean towns and lies on a plateau so high it appears to be balancing on the side of the mountain. In the language of its Castillian founders it was called The City of the Noblemen of Merida (*La Ciudad de los Caballeros de Santiago de Merida*). The intrepid Spanish dons, out to establish an empire in the new world, left an imprint that still remains in buildings still standing here and elsewhere, and in the ruins to be found, often in the heart of the jungle that was once the scene of much activity, and the plantations of cotton, sugar and corn.

They also left an imprint on the people, which still remains. Courteous to a fault, they have set a social standard unsurpassed in any of the larger Latin-American cities. On the economic side, an impartial analysis would reveal much of the influence of the old feudal system in which the rich and the influential played the part of rulers and lords, whereas the poor were serfs. These relationships, onerous as they seem to the democratic mind of today, nevertheless were maintained on a basis of formal and elaborate courtesy.

Merida was established as a regular mission station in March of 1924. Mr. and Mrs. G. A. Holmberg were the missionaries who had the God-given courage to invade this stronghold. God blessed their efforts and nine persons were baptized in the first two years. After that Mr. and Mrs. G. P. Bostrom and Mr. and Mrs. L. R. Hagberg worked there until Mr. and Mrs. O. Eikland came.

During all these years an extensive evangelistic program has been carried on. In the years from 1938, when the small group of Christians in Merida was organized into a local church, until the close of 1943, no less than 85,828 tracts were distributed and 2,623 Gospel portions, 431 New Testaments, and 206 Bibles were sold. In the past year, 1949, more Bibles were sold than in any other previous year. Considering that in one year the few Chris-

tians in the city of Merida sold 96 Bibles in personal contacts we have good reason to believe that there will yet be a harvest from these cold, sterile Andean heights. God has promised, and He is faithful!

Besides being a university city, Merida has an ideal climate for language study. For this reason there has been frequent change of personnel at this station, new missionaries coming here to learn the language and then moving on to other fields of service.

Those who have served here most recently are Mr. and Mrs. John J. Christiansen, Miss Rose Erlandson, Miss Margaret Weiant, Miss Geraldine McRoberts, Miss Linda Sveiven, and Miss Nancy Williamson.

### *Tovar, Estado Merida*

Tovar is located on the Trans-Andean Highway. Mr. Bach and Mr. Christiansen had come through on the first trips on mule-back, taking subscriptions for *La Estrella de la Manana* and placing Bibles and books in the hands of the people. They were followed by Mr. Holmberg and others. Some of the subscribers have continued down through the years, remaining as good personal friends and friendly to the gospel, but never themselves surrendering to the claims of the Christ. Only those who have lived long in the South American republics can fully realize why there should be so many on the fringes of Evangelical Christianity, living, as it were, in the Evangelical community with their sympathies and their convictions, and still not of it. Surely there must be a day of glorious reaping that awaits faithful missionary effort.

Other missionaries have been assigned to Tovar, some during the period of orientation and language study, and the Misses Hallner and Olson have assayed, time and again, to move to new fields in needy sections, but always have been returned to this beautiful valley with its perfect climate and now, growing Christian community. The opening of outstations has been a long and



tedious process, but at times has had encouraging results. The work at La Playa is an example.

It was in February of 1941 that an interest in the gospel was awakening the country community called La Playa, where occasional meetings had been held in the home of a sympathizer. A man who had attended some meetings, listening from a side room, was illumined by the Holy Spirit and began comparing the gospel being preached and the tracts received with a Roman Catholic Bible in his possession. Growing conviction led him to ask for a visit to his home to explain further the way of salvation. He had convinced his father, who was the owner of the hacienda, of the truth of the gospel message also.

This led to occasional meetings in that home, and it became a soul-saving station as other members of the family living near and neighbors came and listened from a side room until they, too, believed, and had courage to join the group in the living room. In November of that year the first Sunday school was organized, and held Sunday afternoons.

Both Tovar and La Playa have grown simultaneously, and both churches were organized in 1943. As the groups have developed the needs have been cared for among young and old, Dorcas societies organized, also Young People's societies and Evangelistic leagues. Weekly children's Bible classes have also been held since the beginning of the work.

By 1943 the group in La Playa had far outgrown the front room of the Zambrano home, and plans were laid to build a church. The plot of ground was donated by one of the believers. Plans and prayers became a reality as they began to haul huge stones from their farmlands by oxen to build the foundation. The work went forward, and through the sacrificial labor of the believers and donation of time and materials, a practical and lovely chapel was completed facing the main trans-Andean highway. The dedication service in November, 1944, was witnessed by hundreds of people from neighboring towns and villages.



*The Young People take an active part in church affairs and carry a heavy share of the responsibility for evangelism in South America*

### *The Great Plains or "Llanos" Country*

Mr. and Mrs. G. P. Bostrom and Mr. and Mrs. Harold L. Lake are the missionaries in the Upper Apure region, and their extensive itineration takes them into three states: Barinas, Portuguesa, and Apure. The Bostroms have had the responsibility for the work in the plains for a number of years, and have had the joy of seeing many "llaneros" born into the kingdom and grow in grace. The coming of the Lakes has lent an impetus to the work and has enabled them to get a foothold in Barinas, now the largest city in the llanos.

Barinitas was chosen because of its location in a healthful climate, and for its accessibility. A day's journey takes one down into the heart of the forests and jungle bordering the Apure River and the great plains beyond. This is a pioneer effort in a rugged country that abounds in wildlife of all kinds. To accompany the resident missionary on the annual "llanos trip" of some three

months duration is a highly-sought privilege. Wherever there is a group of Christian believers a crude chapel is to be found. Though humble and devoid of architectural lines, these chapels are picturesque with their steep thatched roofs and are in keeping with the living conditions of the people.

Typical of the many places in this area is Bejucal, which is entirely rural in its setting. The work at this place has been developed mostly by the national Christians themselves and has been blessed by steady progress. On April 6, 1947, eight were baptized; in January, 1948, eleven more; and on April 15, 1949, ten were baptized. Another class of catechumens is being made ready for baptism. The Christians here built their own chapel which seats about 150. The benches are of the crudest, but the joy and glory of the Lord fills the place when the congregation is gathered for a worship service!

Barinas was once a city of many thousand inhabitants, and in colonial days vied with Caracas as the potential location for the capital of Venezuela. The ravages of yellow and malaria fevers, repeated revolutions, and economic recession had reduced it to little more than a village of thatched roofs by the time the missionaries first came. Today, with an oil field at its back door, Barinas again is fast becoming a prosperous city. There is now an organized church, and the Christians are a spiritual and active group. They have given out thousands of gospel tracts and secured dozens of new subscribers for *La Estrella de la Manana*, the Spanish gospel paper.

The Wilfred Watsons have been assigned to the work in the plains while the other missionaries go on furlough. Mr. Watson is especially qualified for this type of pioneer work.

The missionary party, which usually includes an able national evangelist, travels in a southerly direction from Barinitas, and upon leaving Barinas almost immediately enters the deep forests along the rivers tributary to the Apure. The Apure River is crossed at Puerto de Nutrias, the automobile being ferried across on a raft made by lashing several dugout canoes together.

If there is a new missionary in the party, he will be watching for alligators, for around the campfire of the previous evening he will have heard alligator stories packed with action and excitement—told by the natives especially for his benefit! If he is a homespun philosopher, he will have decided before he is halfway across the river, that human nature is pretty much the same the world over, and that here, too, men have a keen sense of humor. But he will see alligators before the trip is over, and he will learn to respect the advice so freely given. He will also find that the caribe, a voracious fish not over a foot long, is to be feared more than the alligators, tigers, or poisonous snakes. A school of caribe can attack a large animal or a man, and devour their victim before help arrives.

Puerto de Nutrias is the place of embarkation when the trip is made by dugout canoe, or bongo, as the larger canoe is called. This was the only mode of travel in the early days, besides muleback. Missionary Holmberg made the first trip into the plains country on muleback, in 1919. As a result of this trip he almost lost his life when fever laid him low for many days, but he had the joy of knowing later of the saving power of the Word given out on that trip. Missionaries Bach and Hagberg were the first to attempt the trip by automobile, using an old Model T Ford purchased in Maracaibo.

There are no roads over the open plains, and the distance between the cattle ranches and villages seems interminable. The new missionary becomes speechless with amazement as he sees people converge on the place at which their party has chosen to stay over night. Where do they come from, and how were they notified of the approach of the missionary party? He may remember that his senior missionary called at the government telegraph stations at Ciudad de Nutrias, five kilometers before they arrived at the river crossing, and again at Puerto de Nutrias, and that the men at these stations seemed so very glad to greet him. Then he learns from the missionary that the word was passed along from station to station before they left Barinitas. The telegraph operators,



during the quiet night hours, often spend time at their instruments passing local news and chit chat "down the line" to fellow operators at lonely outstations, where the news that "the missionaries are coming!" becomes big news and is carried far and wide.

The names of the places visited are intriguing: El Almorzadero (The Place for the Noon-day Lunch), Cano Seco (Dry Creek), Rincon del Tigre (Tiger's Hideout), El Aterrizaje (The Landing Place). To these may be added many others. Guasqualito becomes the destination of the missionary party and the center of operations for several weeks of intensive evangelistic work.

In this area are three organized congregations and several hundred Christians. Substantial chapels have been built at Guasqualito, and La Victoria, and gospel work is progressing. La Victoria is located some four days by dugout canoe up the treacherous Arauca River from El Amparo. The Arauca River, at this point, is the dividing line between Venezuela and Colombia. A strong Christian testimony has been established that reaches, in addition to the Venezuelans and Colombians, a large percentage of the Indians to be found here in goodly numbers.

The "llanero," as the plainsman is called, becomes a fearless witness for Christ when fully surrendered to Him. He is the direct descendant of the wild and courageous horsemen that fought so valiantly during Venezuela's war of independence. Not far from Guasqualito is the historic spot where the llaneros under General Paez, though greatly outnumbered by the royalist troops, mercilessly cut the advancing and well-disciplined columns to ribbons by dashing in and out of the wooded draws along the river.

The llanero is an enthusiastic horseman and thinks nothing of riding for days on end to visit his friends. When that visit is for the purpose of sharing with them the joy and victory of his own Christian life, the isolated rancho becomes a hallowed spot whose influence is subsequently felt for at least a day's journey in any direction. So the missionary in the plains country, sometimes unsuspectedly, may have in his humble audience men of

prodigious exploits in a mode of life so different from that of the high Andes or the cosmopolitan coastal regions as the fabulous Old West differed from the environs of Boston, in North America.

From Guasdualito to San Cristobal is less than one hour by plane. It took Missionary Holmberg nine days on muleback, going through the San Camilo forest. At that time the John Christiansens were still at Rubio, and trips to the plains were later made from there by John Christiansen, Chas. Johnson, Olav Eikland. Vast herds of cattle were driven up from Guasdualito, and supplies ferried in bongos downstream to the plains on rivers too swift for safe travel upstream. The families in the plains would send their children to school in Rubio or San Cristobal. The mission school at Rubio early became of lasting importance to the development of the work in Western Venezuela, as many of its students went out into places of responsibility and influence and not a few into the Lord's work.



*The Evangelical chapel at Guasdualito in the distant plains  
along the Apure River*

*Rubio, Estado Tachira*

Permanent missionary work in the State of Tachira dates its beginning from January, 1913, when Mr. and Mrs. John Christiansen moved from Maracaibo to Rubio to open the first mission station in the interior.

In the beginning, the gospel work encountered strong opposition, stirred up by the Catholic clergy and at times becoming so violent that it endangered the lives of the missionaries; but God held His protecting hand over His servants. At the same time deep interest was manifested on the part of many to the extent that people came from far and near to inquire about the gospel and to get Bibles and other Christian literature. The public meetings were also quite well attended.

A day school was started from the very beginning, and was kept up for more than twenty years with the help of such teachers as Miss Hulda Magnuson, Miss Hanna Fex (now Mrs. C. G. Johnson), the Misses Marie Curtice, Carrie Mochau and Rose Erlandson, as well as Mr. L. R. Hagberg and also a number of national teachers.

In September, 1917, work was commenced on the construction of an adequate church building. It took several years to complete it. The little group of believers sacrificed heroically time and again to give the building program another push, and with some help from mission funds a substantial church building was finally made a reality.

In 1920 the believers were gathered into an organized church, and the influence of the gospel was spread far and wide throughout this area.

*San Cristobal, Estado Tachira*

The city of San Cristobal is the capital of the State of Tachira, and is situated some thirty miles from the Colombian border. At an altitude of about 2,500 feet above sea level, it has a fairly good climate. It is a lively commercial center, and its importance has been greatly increased by the development of

good roads which now facilitate easy transportation to nearly all important points of the State, and to the neighboring republic of Colombia.

After some years of preparatory efforts through visits and intermittent work, the missionary conference of 1928 resolved that the John Christiansen family be transferred from Rubio to San Cristobal to begin a permanent work there. Mr. and Mrs. G. P. Bostrom were also assigned to give about a year's time to assist in getting the work started.

God wonderfully answered prayer and provided the means for securing a centrally-located lot at a reasonable price. Meanwhile, a rented house was obtained and the Christiansen family moved to San Cristobal in January of 1929. A Sunday school was immediately begun and also Sunday evening services, which a few dared to attend. Opposition was strong, but the persecution did not take on so violent a form as that which was experienced in the beginning of the work in Rubio.

Our heavenly Father graciously gave life and growth to the gospel work in San Cristobal from the very beginning. Some lives were gloriously transformed by the power of the Holy Spirit. Other believers had moved to the city, and toward the end of the first year the little group of believers became an organized church, which continued to grow so that before many years it became entirely self-supporting. Moreover, it at once became a missionary church which has given substantial help to carry on gospel work in other places. As the principal evangelical church in the State, its influence reaches far in an environment where the gospel is given a place on the merits of its cultural or educational values by those in authority. The church now has its own day school, taught by its national teachers.

The meeting hall was replaced in 1937 by a fine church building put up by the congregation with the help of the missionary.

Mr. and Mrs. John Christiansen have been permanently located at San Cristobal, and it is here they have their home. Don Juan and Dona Ana, as they are called, are held in high



esteem by the townspeople and beloved by all who know them intimately. A number of the missionaries have worked with them, first in Rubio, and later in San Cristobal. Many of the national workers, also, express deep gratitude for the help and encouragement received from these veterans. With the transfer of the Bible Institute to San Cristobal, the missionary family has necessarily increased.

The gospel work in the mountains of Venezuela has been rather hard and difficult compared with the lowland regions. The influence of the Roman Catholic clergy is more powerfully felt and more effectually wielded in the mountains than on the plains and the coastal regions. The priests have especially been able to wield the power of social influence for the purpose of keeping people away from following the gospel. They form all kinds of popular organizations such as special organizations for men, for women, for young men, for young girls, for boys and girls of different ages.

Whether all this is for the purpose of keeping the people in subjection to Rome and preventing them from accepting Christ is not certain, but it is certain that these activities appear where the gospel has begun to take effect and people are beginning to show an interest in it. In fact, territories in which no responsibility has been taken for "the spiritual welfare of the people" become the special objective of the Roman Catholic Church as soon as the evangelicals enter and begin to show progress.

In spite of these difficulties, staunch groups of believers have been established in a number of places such as Rubio, Bramon, Santana, Colon, and Estacion Tachira. There are chapel buildings in all of these places except the last named, and there they have secured a lot and intend to build a little house of worship.

At present there is a regular pastor in Bramon, while the other places are being cared for by students from the Ebenezer Bible Institute in San Cristobal. At times the work in the smaller places seems to diminish, partly because many of the believers move to larger centers in search of employment.



*The evangelical church in San Cristobal is the center of evangelization for a large surrounding district*



*The Ebenezer Bible Institute, students and faculty*

**EBENEZER BIBLE INSTITUTE**

A most essential phase of missionary work is the training of national workers—pastors, evangelists, teachers. Leadership in the spiritual conquest and advancement of the glorious gospel entrusted to us must be turned over to the national brethren as soon as possible. For this reason our South America field maintains a Bible institute. It is located in the city of San Cristobal, Venezuela, and is known as the Ebenezer Bible Institute.

Our constant aim is to establish and develop a national church organism which shall be capable, as soon as possible, of growing into a self-governing, self-supporting and self-propagating constituency. To achieve this we must have national leaders and believers in general who shall be prepared to shoulder the complex responsibilities of God's work, as pastors, evangelists, Sunday school workers, teachers of children's classes, day school teachers, and many other Christian activities.

The Institute offers preparatory courses for those who have not had the necessary secular training, a one-year Bible course for young people in general, a two-year general Bible course, and a full three-year Bible course especially for those who expect to become pastors and evangelists. At the present time, 1949-1950, there are 25 students enrolled: 14 men and 11 young women.

In addition to their studies the students have such practical work assignments as house-to-house visitation, children's classes, Sunday school work, tract distribution, and colportage work. They go out week ends to take responsibilities in the gospel work in surrounding towns and villages—Rubio, Bramon, Santana, Tariba, Colon and Estacion Tachira. Nearly all the towns and villages in the State of Tachira have been visited by students and teachers in special evangelistic efforts. For this work a station wagon is used.

Correspondence courses are offered in cooperation with Radio Station HCJB of Quito, Ecuador. The radio station supplies the material, and the Institute enrolls the students in Venezuela. There have been some 125 students enrolled in this important phase of the Bible training program in our field.

Nearly twenty years ago God laid the burden of Bible institute training of our young people especially on the missionaries in Maracaibo, and they accepted this challenge as from God. In planning for the Bible institute work they faced the difficulties of the acute housing problem in Maracaibo, the matter of teachers, the lack of funds. But in faith they launched forth, because they saw the imperative necessity of giving the young people an opportunity for Christian training.

God honored the faith and courage of His servants as students were enrolled, missionaries and nationals gave of their time to assist in teaching, friends at home and believers on the field gave financial assistance and prayer support to the new undertaking, and the Maracaibo Bible Institute became a reality. It was at that time the only Bible institute in Venezuela, and some students came from territories beyond the limits of our field.

It was definitely an uphill work, and there were many difficulties to overcome. In many cases it was not possible to secure satisfactory text books in the Spanish language. So it was necessary for the teachers to prepare lessons by original writing or by translations from the English. God graciously added His blessings to the work, and a number of promising young people completed the prescribed courses of training and were graduated.

During the time that the Institute functioned in Maracaibo, the responsibilities for directing the work fell mainly to our missionaries G. A. Holmberg and J. F. Swanson. The duties of caring for the institute home life as matrons were shared at different times by such missionaries as Mrs. J. F. Swanson, Miss Juliann Jacobson, Miss Astrid Erickson, Mrs. G. A. Holmberg and Miss Carrie Mochau. In addition to the directors and matrons, different missionaries assisted in teaching in the Institute, such as Miss Ethel Josephson, Mr. and Mrs. S. B. Mosby, Miss Matilda Cunis, Miss Marie J. Curtice.

The proper housing of the Institue in Maracaibo was a constant problem, and it at last came to the point where it was evident that if the work were to continue with success, it would



be necessary to provide adequate buildings. The possibility of erecting suitable buildings in Maracaibo was studied and considered. It was finally resolved that the Institute should be moved to a permanent location in San Cristobal, capital of the State of Tachira, and that the necessary buildings should be erected there.

In San Cristobal the Institute work has been under the direction of our missionaries James A. Savage and John Christiansen. Miss Carrie Mochau has had the responsibility as matron and superintendent of women except for a year when she was on furlough, when Miss Linda Sveiven took care of that work. Besides the directors and the matrons, the following missionaries have had a part in teaching: Mrs. J. A. Savage, Miss Marie Curtice, Mr. and Mrs. J. J. Christiansen, Jr., Miss Grace Mochau, Mrs. J. Christiansen, Sr., Mr. and Mrs. Gus Anderson, G. A. Holmberg.

Mr. and Mrs. Stanley Donaldson also helped in the Institute during the time they were stationed in San Cristobal.

Extensive evangelistic work has also been carried on in towns and villages where there is as yet no established work. Thus repeated visits have been made to some fifteen towns and villages in all parts of the State, selling Bibles, Scripture portions and other Christian literature, visiting from house to house and placing subscriptions to *La Estrella de la Manana*. In some of these places, when it has been possible, public meetings have also been held, even with the use of the public address system.

In Maracaibo as well as in San Cristobal, several Venezuelan teachers have also had an active part in the work. When one considers that these consecrated and able teachers are products of the Institute and that they now are multiplying themselves many fold in the teaching of other young men and women, the missionary heart overflows with joy and the cares and burdens attendant to Bible training work take on the glow of a hallowed cross rather than the dark form of discouragement. It is not one of the easiest phases of the work, but it can be one of the most fruitful.

*La Grita, Estado Tachira*

In the program for the extension of the Evangelical work in the State of Tachira, the town of La Grita has long been an object of prayer. Time and again colporteurs and missionaries have visited the town, and though there has been individual response, the town has become known as hostile to the gospel message and its messengers. Mr. and Mrs. Richard Gray have accepted the responsibility for this most difficult corner of the Master's vineyard, and have the faith to believe that there will be fruit for His glory in La Grita and the surrounding territory.

**THE STATE OF ZULIA**

The trip from San Cristobal to Maracaibo by air is a breathtaking one hour and fifteen minutes, airport to airport, but we shall choose the "overland" route. In fact, there are two such routes, one by way of Santa Barbara del Zulia at the head of Lake Maracaibo and the other by Encontrados on the Catatumbo River, which empties into the lake on its western shores.

The second route from San Cristobal to Maracaibo is by automobile to Estacion Tachira, passing through the picturesque though somewhat sleepy town of Colon. The six-hour trip by rail from Estacion Tachira to Encontrados would be monotonous to anyone but a missionary. All along the way children, and sometimes the grown-ups, come out to watch the train go by and to wave back to those who greet them.

At Encontrados, on the Catatumbo River, there is an evangelical congregation; and down-river from this thriving town are to be found several groups of believers. A strong work has been carried on at a place called El Bethel, where there is a chapel. Originally some plantation owners were saved through contacts with members of the Maracaibo church. Alfredo Fraser did a splendid work here. Several of the missionaries visited the field, and Richard Gray spent some months on the river.

River work is hazardous to the extreme, and much of it awaits to be done on the rivers emptying into Lake Maracaibo. There are

the Catatumbo, Zulia, Escalante, Rio Negro, Rio de Oro, Rio Limon and several others navigable to small boats. Most of this is banana country, and a myriad of small boats are employed in the trade. Some witnessing has been done through the medium of these boatmen, but organized effort is still a part of future planning.

After several hours on the river and an overnight run on the lake, the traveler finally reaches Maracaibo. To arrive at this city by air at a modern airport, and be transported by automobile along the drives and avenidas to the mission station, may not give the new missionary the true sense of being in a foreign country. But to arrive by river boat early in the morning, just when the big city is beginning to stir, is to get an intimate glimpse of the daily life of her people. The entire waterfront and various public markets, are a beehive of activity that lasts, usually, until noon. There are no restrictions, and the missionary finds much incentive to personal witnessing among an eager, friendly people.

#### *Maracaibo, Estado Zulia*

The Lord is prospering the gospel work in the city of Maracaibo and throughout the State, and a fervent missionary spirit prevails among the churches. The missionaries stationed in the city are Mr. and Mrs. G. A. Holmberg, Miss Juliann Jacobson, Miss Astrid Erickson, Miss Matilde Cunis, Mr. and Mrs. Charles Ward, Miss Clara Carlson, Mr. and Mrs. Kenneth Bystrom, Mr. and Mrs. Duane Johnson, Miss Eloise Estes, Mr. Milton Friesen. Mr. and Mrs. Paul Sheetz, also of the Maracaibo staff, are on furlough.

In addition to the church work, which takes the missionaries participating in it to many places in the State, there are the publication and the radio ministries, the book store, the day school, neighborhood Bible classes, and constant personal witnessing.

Across Lake Maracaibo there is much activity under the responsibility of the local churches, which, though assisted by the missionaries in residence, have their own pastors and church organizations.

At Los Puertos is an established church, and here the Misses Elizabeth Sheetz and Margaret Weindt are happily engaged in a

ministry that takes them from Punta de Palmas in the north to Punta de Leiva on the southern boundary of their district, where a prosperous local church has existed since the 1920's.

Cabimas, a large center in the oil fields east of Lake Maracaibo, has become a mission station. The church building started under the pastorate of Sr. Hernan Parra has been finished. Miss Harriet Handlogten is the senior missionary in Distrito Bolivar, in which Cabimas and Lagunillas are located, and she is ably assisted by the Misses Norma Evans and Nancy Williamson. Much aggressive evangelistic effort has been put forth by the national Christians, and in an atmosphere characteristic of the oil fields the gospel has triumphed and has transformed many homes.

In Lagunillas, also in the oil fields, a new temple has been built by the local congregation at their own initiative and expense, one of the most beautiful if not the most beautiful of all our churches. It was dedicated August 28, 1949. The congregation was fortunate to get a site opposite the public square in "downtown"



*The dedication of the new church at Lagunillas was attended with much blessing and widespread interest*



Lagunillas, where the crowds can be reached every day of the week. Numbered among the members of the growing congregation are trophies of grace whose testimonies make a powerful impact on this once most wicked oil town.

In Mene Grande, at the extreme end of the same oil field, the congregation also has its own modest church building. From Mene Grande it is possible to reach a large population on the plantations east of the oil fields, and even here the gospel has had some progress.

Each of these congregations is the center of a constantly widening evangelistic effort with preaching places round about, and a visit by the missionary affords him an experience that blesses his own soul. To accompany an evangelistic party joyously witnessing to their own people of the unsearchable riches of the grace of God gives the missionary a lift that makes his own burdens light.

To the extreme south end of Lake Maracaibo lies a rich agricultural district, and in this district gospel work has made considerable progress. Cooperation has been given alternately by the missionaries stationed at Merida and at Maracaibo.

The oil companies have started operations in new territory west of Maracaibo, and there services are being held regularly in La Concepcion and in La Paz, about twenty and thirty miles from Maracaibo, respectively. Much interest is manifested and a number have professed faith in Christ.

The District of Perija, some 75 miles southwest of Maracaibo, is responding wonderfully now to the work which has been done in that region through evangelistic trips and the testimony of the local Christians that have been won during the past years. It is so promising for Evangelical effort that the Jesuits have become alarmed and have sent a priest out there with a station wagon, so he can visit the villages and towns of that large field. There are groups of believers and some baptized Christians in at least five towns and villages. Our last Annual Conference met that challenge by deciding to send Mr. and Mrs. Edward Nilsen as missionaries to this territory, where with their car they will be able to cover the

field making good use of the new roads that have been built there during the recent years.

Efforts to reach the thousands of Indians to the northwest of Maracaibo have brought some results. This work must be recognized as somewhat different from the local evangelistic program and in many ways more difficult. Mr. and Mrs. R. H. Ekstedt spent some time ministering unto the Indians before transferring to Curacao, and since then the Mission has had no full-time worker among them.

In Maracaibo itself the church building of the Iglesia Evangelica del Salvador is becoming too small. Two of the five branch Sunday schools within the city have their own chapels, and another, in a suburb called Pravia, has almost completed the building of a substantial church. Maracaibo is now a city of over 200,000 inhabitants and offers a field and opportunities that are far greater than ever before for evangelistic effort. *La Liga Evangelista*, The Evangelistic League, founded by Mr. T. J. Bach shortly before his return to the U. S. in 1926, has just celebrated its 25th anniversary, and is still doing good work in visiting the



*The Maracaibo church, La Iglesia del Salvador, is a missionary church with an extensive Sunday school program*

surrounding territory with the preaching of the gospel. This branch of the church maintains a vehicle, and is at present using a second-hand "Jeep" which helps considerably in reaching the large territory round about the city.

At this point it will be well to mention our conventions. The first convention of the Evangelical churches of Western Venezuela, and Norte de Santander, our field in Colombia, was held in Maracaibo in 1927 upon the invitation of the Iglesia Evangelica del Salvador. The uplift and blessing coming to the churches from this convention were so manifest that it was decided to meet annually. For many years the officers of the conventions have been nationals. Missionaries, however, often appear as committee members, and the fellowship has been precious and helpful.

Subsequently, the churches in Eastern and Central Venezuela formed a convention which has met annually. Arrangements have



*Mr. Bach preaching to the lepers at Isla de Providencia, the leper colony on an island in Lake Maracaibo. Some fifty are now converts, and they contemplate building a chapel for evangelical services.*

now been completed whereby the Eastern and Western conventions will alternate, and delegates will be appointed and a close and harmonious fellowship maintained between the east and the west.

The first United Convention, of all the eastern and western churches, was held in Valle de la Pascua, Estado Guarico, in 1945, the second, early in 1950, at Maracay, Estado Aragua. At the latter 80 missionaries were present, and official delegates from the various churches numbered 158. A large theater, El Ateneo Cultural de Aragua, owned by the State of Aragua, was loaned to the convention free of charge for its evening services, at which there was an attendance of 800 to 900.

From the very first convention held in Maracaibo, these assemblies have been the occasion of the salvation of many souls besides the inspiration and edification of God's people on the whole field. They have served to draw the churches together, as well as the missionaries and national workers. The churches which belong to these conventions, as well as the missions working with them, all hold the orthodox conservative theological position as opposed to that of modernism, and have maintained closed ranks against all infiltration.

#### **RADIO WORK**

When the circumstances under which the radio work was begun are duly considered, it becomes evident that it was the Lord Himself who opened this door of utterance for the gospel.

During the 16th Annual Convention of the evangelical churches, held in Maracaibo in August of 1943, the proprietor of a local radio station was persuaded to broadcast three half-hour gospel programs. This he did though he knew that radio privileges had been denied us since our first attempt to get on the air some five years earlier.

While the first program was being broadcast protests began to come in. Next, delegations from the faithful and from the bishop came to persuade the owner to cancel his agreement. The owner



refused. The clergy launched a furious campaign against the programs and a boycott was organized against the station which resulted in the loss of important commercial contracts. Still our friend refused to be intimidated, even going on the air himself to vindicate his policy.

The curiosity and conscience of the people were stirred. What was this that the clergy so vehemently opposed? Could it be something so evil as they insinuated? Those who listened found that instead of perverse doctrine that would militate against true religious life and convictions, they were listening—many for the first time—to the reading of God's holy Word, the singing of hymns of praise and a message that exalted the Lord Jesus Christ as the only sufficient Saviour. Then there was a loving invitation to accept Him into their hearts and homes.

Three weekly broadcasts have been maintained during this period of seven years since 1943, and the results have been marvelous indeed. Fanatical opponents of the gospel have been changed to Spirit-filled witnesses for Christ; some have been lifted from a life of defeat and despair while listening to a gospel program; whole families have embraced the evangelical faith and have become enthusiastic workers in the church. Weekly Bible instruction has also been a source of comfort and of spiritual growth to many listeners within the Christian family of believers.

Bible colporteurs have reported greatly increased sales because of interest in the radio broadcasts, church attendance has increased perceptibly in our own churches, and numerous churches in other cities have been enabled to procure broadcasting privileges, because other stations, encouraged by the stand taken by the Maracaibo station and its success in overcoming clerical opposition, have been willing to accept gospel programs.

The Rev. Asdrubal Rios, editor of *La Estrella de la Manana* is the radio pastor appointed by the church and the Mission, and Mr. and Mrs. Charles Ward have given considerable time to the direction of programs.

## SCHOOL WORK

The day school carried on at our station in Maracaibo, known as "El Colegio Libertador," has grown so that it must plan additions to its building if it is to accept a larger enrollment. During the 1949-1950 school year it has over 350 enrolled, and has had to turn away many for lack of room. Miss Juliann M. Jacobson and Miss Astrid Erickson are the codirectors of the school. Six Venezuelan teachers are employed, most of whom are former pupils. All are paid from the income from tuitions. Devotions and Bible studies are held daily in all classes and often result in decisions for Christ.

Miss Erickson relates the following incidents:

One morning a little fellow in the beginner's grade came to his teacher very much disturbed and said: "Senorita, mother says that she does not want me to repeat those prayers." The teacher said: "We do not merely repeat prayers; we pray to God in heaven." Pointing upward he said: "To God up there, and to the Other?" The teacher answered, "Yes, to God up there and to Jesus Christ His Son." This satisfied him and he went away happy, and has since been one of the most attentive listeners to the Bible stories. He has also learned several Bible verses.

In Isaiah 55:11 we read: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We have an example of this in one of our former pupils whose name is John Vicente. He had been in our school just a few days and was so favorably impressed with the Scriptures that he came to his teacher and asked permission to take a Bible home with him. She was delighted to see such interest and gladly consented.

He took the Bible home and read it to his mother. She was not too interested at first, but John kept saying, "Mother, listen to this, this is good," and then he would read on. All at once she got an urge to go to the Evangelical church. She prepared the



*The building which houses the Maracaibo Mission School,  
El Colegio Libertador*



*Attendance for 1950 averaged 350 boys and girls who received Bible  
instruction along with lectura, caligrafia, y aritmetica  
(reading, writing and arithmetic)*

children for Sunday school, and mother and children thoroughly enjoyed it. "Oh, Mother, it was wonderful!" echoed the children when they returned home.

At 7:30 that evening they all went to church again, and the following Sunday—the third time that she entered the Evangelical church—the mother, John, and Yolanda went forward for prayer and truly accepted the Lord. The mother was baptized some time later and now John is in the baptismal class and will undoubtedly be baptized soon.

John takes the initiative even now as to spiritual conduct. When mother gets excited and perhaps says things she should not, John speaks up and says, "But Mother, we must not speak like that, we are Christians." John wants to become a missionary, and his mother rejoices to know that her son has chosen such a sacred vocation. She is a widow and would perhaps need help from her son, but she says she would rather live in poverty and be happy because her son is in the Lord's work than have what the world might offer.

Just the other day another boy asked permission to take a Bible home. Many have done so, and the missionaries and the Christian teachers are asking the Lord for similar results in these and many more homes. "His Word shall not return void."

### THE LITERATURE MINISTRY

From the very beginning the printed page has figured vitally in the missionary work on the South America field. With characteristic missionary spirit. Mrs. Bach took some money which had been given her as a wedding gift and turned it over for the purchase of a small printing press and type. With this the missionaries began the production of Christian literature. To the small leaflets they turned out themselves they added Bibles, Testaments, books and pamphlets from other sources and opened a bookstore. Before they had been on the field two years, in December, 1907, Mr. Bach and Mr. Christiansen launched a Christian magazine in the Spanish



language called *La Estrella de la Manana* (The Morning Star). This began as a small four-page leaflet, passed through many trying times with financial and production problems, but today enjoys a marvelously extended ministry.

Much credit for the success of the missionary effort on this field must go to this literature program. In times when prejudice and ignorance presented an impenetrable wall against missionaries wishing to gather people in public meetings, to visit in homes, or to do personal witnessing, this magazine was slipping past the wall into homes and hearts where missionaries had not as yet been able to enter, and was breaking down fear and religious hatred. Thus people who had been under the yoke of bondage and in darkness and sin, were being introduced to the Bible, to the true evangelical viewpoint, and ultimately to the Saviour Himself. Many who now are members and leaders of the Church throughout Venezuela and Colombia credit "*La Estrella de la Manana*" directly or indirectly with their conversions.

The Rev. Asdrubal Rios, who is also our radio preacher, is editor-in-chief. This year an automatic press capable of printing over 4,000 impressions an hour has been added to the printshop equipment, besides smaller pieces and some type. In 1946, Missionary Paul H. Sheetz was transferred from Aruba to Maracaibo to head up this work, and in 1949 Mr. Duane Johnson joined our forces as shop manager.

Through the bookstore of which Mr. Kenneth Bystrom is manager, books, tracts, and Christian literature of all kinds go out not only to our whole field but to other missions as well. Contacts are made all over the country, and oftentimes with small places where there are but a few isolated Christians with no missionary or Christian worker to help them. These are the places and the folk who appreciate to a special degree the help which the bookstore gives them.

To help meet the ever-growing demand for sound Christian literature in the Spanish language, it is hoped that the facilities

of the Maracaibo shop can soon be improved even more. A number of good Christian books have been turned out on the Mission press, and as funds are provided new titles will be added. Everywhere in these countries literacy programs are being conducted, and there is a mounting thirst for knowledge. False ideologies and religious cults are swarming in with their attractively printed literature. The history of the work has proved to the Mission the wisdom of stressing the literature work. Today the need and the opportunities are greater than ever, and "for a growing Christian church there must be growing Christian literature!"



*La Estrella de la Manana has been published continuously since its founding in 1907*

#### THE NETHERLAND ANTILLES

TO THE NORTH of Venezuela lie the three islands of the Netherlands West Indies: Curacao, Aruba, and Bonaire. These islands are of vast commercial importance to the British and the Americas as well as the Dutch. The main industry of Curacao and Aruba is the refining of oil, which oil comes from the rich oil fields of Venezuela.

The official language of the islands is Dutch. The Papiamentu is spoken by the majority of the native-born islanders, and this dialect is a mixture reflecting the influences of the peoples who at one time or another had a part in its history: the Spanish, English, French, East Indian, Portuguese, Dutch, and African. It

is the Papiamento-speaking people of the islands who are the most neglected spiritually, and it is among them that missionary effort has been the most fruitful. The state religion is the same as that of Holland, the Protestant Dutch Reformed, but Roman Catholicism has become exceedingly strong throughout the islands.

In the work carried on by our Mission three languages have been used extensively, namely, English, Spanish, and Papiamento. The oil industry has attracted thousands of workers from many parts of the world, and English and Spanish are the principal languages spoken by them. As the work grows it should reach an increasing number of the Dutch-speaking people as well as the masses who use only the Papiamento. The total population on the three islands is around 140,000.

The early missionaries to Venezuela and Colombia visited these islands and longed to see them evangelized, but they had not sufficient workers. Nevertheless, the need was a challenge which they remembered in prayer. God is answering the prayer of His people, and the evangelical Christians are multiplying and the work being established after many years of faithful though unspectacular sowing.

Dutch Christian friends on the islands had been insistent in inviting the Mission to send missionaries to work among the native peoples, and on March 21, 1931 a group of missionaries met at Curacao with Rev. T. J. Bach to seek guidance. The result of this meeting was that Mr. and Mrs. G. A. Holmberg began work on the island of Aruba and Mr. and Mrs. E. O. Paulson on the island of Curacao.

When the missionaries first came to these islands they found a Papiamento version of the New Testament, but aside from this there seemed to be no Christian literature in the native tongue, and apparently no gospel songs. With the help of faithful local friends they began at once to publish tracts and adapt translations of the hymns used in the meetings with the English and Spanish-speaking folk.

Mr. and Mrs. George C. Barville followed the Paulsons in 1936. In due time other workers joined them. Mr. and Mrs.

R. H. Ekstedt in 1940, and Mr. and Mrs. Paul H. Sheetz in 1943. During the years the missionaries have seen many true conversions among the transient foreign element, the English-speaking colored folk and the Spanish-speaking folk. This has been true especially in Curacao. The true natives, bound in their old religious superstitions and fear of the gospel, have been harder to reach.

Nevertheless, much progress has been made, especially in the field of Christian literature in the Papiamento language. A monthly gospel paper, begun by the Barvilles and the Ekstedts, continues its publication. During the war years, when Scriptures could not be obtained from Holland, a revision of the Gospel of John was completed. This was published by the American Bible Society. A hymnbook was published, which is in use generally throughout the islands, and gospel tracts are constantly being printed.

In March, 1945, Mr. and Mrs. P. H. Sheetz moved to Oranjestad on the island of Aruba. There were a number of friends of the Mission on Aruba, especially in the Dutch Reformed Church, made through the ministry of Mr. and Mrs. G. A. Holmberg there in 1931, through occasional evangelistic trips on the part of the missionaries from Curacao, and several earlier visits by Rev. T. J. Bach.

Aruba is the second largest of the Netherlands West Indies islands, with a population of about 40,000. As many as one third are foreign-born, having come to serve in the government, with the Shell or Standard Oil refineries, or in private business. Since the days of the early Spanish explorers, Roman Catholicism, with its paganism and superstition, has dominated the religious life of the populace. Here is a people long overlooked by evangelistic effort.

Mr. and Mrs. Sheetz found the Arubans ripe for the gospel. They distributed literature, visited in homes, worked among children, held Bible classes and street meetings, all in the Papiamento language. In time opposition arose through religious prejudice,



but along with the opposition came victory and the salvation of souls. Through the Bible classes a small group of new believers were prepared for personal witnessing. In the street meetings they found opportunity to testify. Thousands have had the chance to hear, but many are still bound in fear and prejudice. Many have heard and believed. Whole families have been changed and the foundation has been laid for what the missionaries feel will be an ingathering of souls in large numbers soon.

In March, 1947, Mr. and Mrs. R. W. McClain came to Aruba to replace Mr. and Mrs. Sheetz, who were called to assist in the literature work in Maracaibo, Venezuela. In October, 1949, the staff was reinforced by the arrival of Mr. and Mrs. V. L. Martin, and in November, 1949, by Miss Betty Ratzlaff. Meetings are being held in the same rented house occupied by one of the missionary families. Approximately fifty have taken a definite stand for the Lord and compose the assembly at present. Almost without exception the believers are faithful witnesses. There is an increas-



*Looking north on Bredestraat, Curacao, a few doors from the mission station*

ing hunger for the gospel among the Aruban people and an increasing breakdown of prejudices. The Papiamento magazine is being well received. False "isms" are trying hard to gain foothold, and the missionaries feel that now is the time to push the work forward, trusting the Lord for wisdom and a mighty working in the hearts of the people.

As part of the South America field of The Evangelical Alliance Mission the islands of the Netherlands West Indies merit the same prayer support as the larger portions of the field, in Colombia and Venezuela. We would hesitate to say more prayer support than Venezuela where rapid growth calls for intense and concentrated effort, or more than Colombia where political and religious persecution has driven evangelical Christians out of one place after the other, and tremendous issues are at stake; but these islands have a special need that the Holy Spirit, who knows how to intercede with groanings that cannot be uttered, will lay as a burden on any of God's people who may be willing to spend and be spent, in prayer, for the gospel's sake.



*Missionary Robert McClain with a number of Aruban friends, Aruba*

## COLOMBIA

THE REPUBLIC OF COLOMBIA ranks fifth in size, of the ten South American republics, with an area of 444,270 square miles and is the only one of the ten that fronts on both the Atlantic and the Pacific oceans. In population Colombia ranks third, with an estimated ten million souls.

The equator passes through the southern tip of Colombia; therefore it is situated entirely within the Torrid Zone, but having several mountain ranges with some peaks reaching up to more than 19,000 feet above sea level, the climate varies from that of the hottest lowlands to the lands of perpetual snow and ice.

The vastness of the national territory with its steep mountain ranges, rushing torrents, flooding and changing rivers, impenetrable jungles and periodically inundated "llanos" (plains) have made transportation and communications extremely difficult, but railroads and highways have been built and maintained through heroic effort. The country also boasts of an extensive network of modern airways.

Like most of the South American republics, Colombia has suffered much from civil wars and petty revolutions; but it is interesting to note that while personal ambitions have often been the main factor in these convulsions, in Colombia a real party spirit has developed on definite and widely diverging issues. There are two parties, the Conservative and the Liberal, and the intense antagonism fostered through the years has created a tendency toward unfortunate extremes on either side.

One of the main issues in Colombian party politics has been the question of clerical domination in civil government. This unnatural and unhealthy condition has brought forth an ever-increasing rebellion in the minds of liberty-loving persons. National leaders have been assassinated and the country plunged into political chaos; and in the ensuing struggle thousands of citizens have lost their lives, much property has been damaged or destroyed, and religious persecution added to the suffering of the people.

Only the gospel of the Lord Jesus Christ, the Prince of Peace, is the answer to such conditions which have existed in the past, and may exist. Missionary work is going forward, and we praise God for every open door.

Protestant missionaries have been at work in Colombia for nearly a century, but up to the year 1930 this republic was still considered by some authorities to have the largest unoccupied mission territory in all Latin America.

Conditions had been difficult and comparatively few missionaries had been attracted to that field, but in 1930 the doors were opened and remained open until 1946. During this period a considerable number of new missionaries representing several mission groups entered Colombia and engaged in active work in many parts of the country.

An extensive territory in eastern Colombia, bounding directly on our Venezuela field has remained as the special responsibility of The Evangelical Alliance Mission. This field includes parts of the Department of Santander, all of Santander de Norte (North Santander) and a minor part of the Department of Bolivar along the Magdalena River. In Colombia the main federal divisions are called departments rather than states.

There is also the extensive territory southeastward toward the plains of Arauca, which has been visited by our missionaries both from the Colombian and the Venezuelan sides of the border. The territory allocated to our mission in Colombia constitutes an extensive field with a population of approximately a million people, and our missionaries feel the burden of taking the gospel message to them.

### *Cucuta, Norte de Santander*

Very soon after TEAM missionaries had founded the work in Venezuela, they made visits to Colombia, especially to Cucuta the capital city of Norte de Santander. These visits gave them a vision of the needs and opportunities in eastern Colombia, and helped to prepare the way for future work.



In July of 1918 an attempt was made to begin public meetings in Cucuta. A centrally-located hall was rented, and at the appointed time Missionary John Christiansen together with Bible Colporteur Jose Siciliani and our missionaries Miss Hanna Fex (now Mrs. C. G. Johnson) and Miss Hulda Magnuson were on hand. Upon arrival it was found that the priests had intimidated the owner of the hall forcing him to back out of the agreement. However, another location was secured and announcements were circulated for a meeting. But the Roman clergy kept busy, and by their usual intrigue they managed to get the local government to issue an order prohibiting the preaching of the gospel. Meanwhile, a large number of people had gathered for the meeting, so many that they filled the street outside the house. The opportunity was used to sing gospel songs and to recommend to the multitude the faith in Christ through the reading of the Holy Scriptures, though in obedience to the edict public preaching was not attempted. Colporteur Siciliani had his Bibles and Scripture portions ready, and the people were soon eager to buy.

The next day a man offered his large theater for a public meeting on Sunday afternoon. This offer was accepted, a permit for the meeting was secured from the government, and the meeting announced. But when the time for the meeting arrived it was found that the clergy had again been at work. A group of armed men barred entrance to the theater. An enormous crowd of people had gathered in the street, the majority of whom wished to hear the gospel. Others were determined to favor the priests and to prevent the meeting from being held. It was an exciting time, which gave great publicity to the gospel in the city.

These experiences convinced the Mission that in order to establish work in Cucuta it would be necessary to have missionaries ready to place there permanently, and so it was decided to wait until such missionaries would be available.

In 1920 the John Christiansens went home on furlough after a continued term of ten years on the field and Mr. and Mrs. O. G. Eikland settled in Rubio to learn the language and help

out in the work. On the return of the Christiansens in 1922, Mr. Eikland at once began preparations for opening permanent work in Cucuta. Missionaries Eikland and Christiansen went together to begin meetings. A family from Rubio had moved there shortly before, and they opened their home for services. There was good interest and encouraging attendance at the meetings, but serious opposition was not lacking and strong persecution resulted. What the apostle Paul said in regard to his work in Ephesus could also be said of Cucuta: "A wide door for effective work has opened to me, and there are many adversaries."

After the preparatory work had been done a house was rented and in January of 1923 brother Eikland and his family moved to Cucuta. The gospel work of our Mission thus became permanently established on Colombian soil. It proved to be a fruitful field from the very first. Large crowds turned out to the meetings, and little by little one after another of the hearers became doers of the Word through repentance and faith in Christ.

Opposition and serious persecution continued. Those who ventured to persist in attendance at the meetings, and especially those who became true believers in Christ suffered much persecution and endured many privations. The priests kept inciting the people to violence against the "heretics" and preached openly to the people that they should get rid of the Protestants by any means possible. But in spite of all this, the work continued to prosper and grow.

With the work fairly well established in Cucuta, plans were made to reach other places with the gospel. One of the places visited was Cordoba, now called Durania, and there a number of people were already interested in God's Word, because many years before, a man had made the long and tiresome journey from Durania to Rubio especially to buy some Bibles.

In the fall of 1926 the cornerstone was laid for the church building in Cucuta in the midst of enthusiasm and rejoicing. On the evening of the same day ten converts were baptized, and the local church was organized. An able Venezuelan evangelist was called to take charge of the work.

In August, 1928, it was possible to take the auditorium into use, and the dedication service was announced for Sunday, August 15, in the evening. It was a memorable event in the history of the Evangelical church work in that part of Colombia and no one anticipated that the dedication of this unpretentious edifice, erected through years of struggle and sacrifice on the part of God's people, should throw the whole city of Cucuta into commotion.

It was rumored that the enemies of the gospel were preparing to blow up the church building, but at the appointed time, the auditorium was well filled with people. Fifteen missionaries were present together with a large number of visitors and national workers from many parts of our mission field.

Shortly after the meeting started, a Catholic-sponsored procession arrived in front of the church, until the streets were packed with people for several blocks. Several images and a brass band were included in the procession, and the crowd began to yell and make a terrific noise, until it became impossible to hear anything inside.



*The evangelical church in Cucuta is located on one of the city's principal streets and is known to everyone in town*

A squad of policemen did everything possible to protect the meeting, but no one could control such a mob. It was a case of repeating what happened when Paul and Silas were preaching in Thessalonica: the priests were "moved with envy, and took unto them certain lewd fellows of the baser sort, and gathered a company and set all the city in an uproar, and assaulted the house." History repeats itself.

Soon the mob was not content with yelling. In a violent attack stones were hurled over the heads of the police into the church, and it was a miracle that no one was seriously injured. The women and children took refuge in a side room, where they knelt in prayer while the uproar was going on. The mob sought to gain an entrance, and for a time it appeared that they would. Finally, the governor of the Department came in person and tried to calm the mob but they only insulted him and threatened to stone him, too. A detachment of soldiers was sent from the barracks. The soldiers charged on the mob from the side streets with fixed bayonets, and that broke up the commotion.

God's mighty hand had again worked in protection of His servants, as He has so often done. Not only that, but many of the people in that mob later became interested in the gospel and accepted Christ. Several of the newspapers afterwards printed articles denouncing the clergy who had instigated the mob.

For several years the work in Cucuta continued mainly in the hands of national workers without the presence of missionaries, but it became increasingly evident that the importance of that extensive and fruitful field merited and required the cooperation of missionaries. Since then various missionaries have labored in Cucuta, such as Mr. and Mrs. C. G. Johnson, Mr. and Mrs. O. G. Eikland, Mr. and Mrs. Elof Anderson and others, besides several lady missionaries who have spent longer or shorter periods in the city. At the present time Mr. and Mrs. Elof Anderson are in charge of the work, and under their ministry marked advances have been made. The Misses Irene Garrett and Jane Bachman are also now cooperating in the work there.



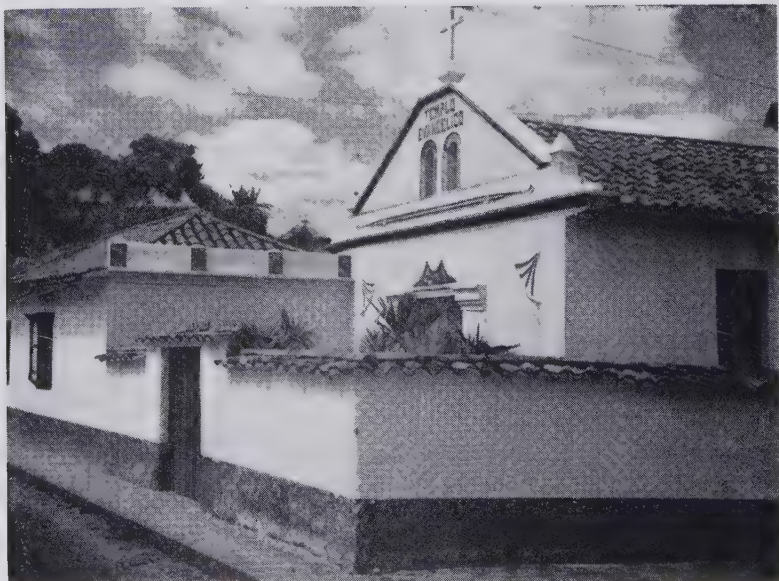
A day school is conducted and managed through an educational committee of the church, which is of great importance to the evangelical families.

From Cucuta the gospel has branched out to the surrounding territory until permanent work has been established in La Donjuana, Salazar, San Pablo, Cornejo, Zulia and even to the distant point of El Paramo de la Paz. The establishment of the work in some of these places has been a repetition, though in lesser degree, of the experience in Cucuta.

Also resident in Cucuta, Mr. and Mrs. Elmer Anderson have been actively engaged in literature work and the distribution of the Scriptures and other books on a wide scale in the Department of Norte de Santander.

#### *Salazar, Norte de Santander*

The quiet mountain town of Salazar is situated about three hours by bus from Cucuta, at an altitude of about 3,000 feet. It has a good climate and is the center of a prosperous agricultural region.



*The chapel and mission station at Salazar. The work here has suffered much during recent political upheavals.*

Numerous visits were made by missionaries and national workers to acquaint the people with the blessed truths of the gospel; but it was not till 1936 that permanent work was established, when Mr. and Mrs. C. G. Johnson settled there to proclaim the gospel in those fertile regions. The missionaries found open doors and open hearts to receive the gospel, and God answered prayer, adding His blessings to the faithful work of His servants, so that the following year the little group of believers was assembled into an organized church. After a time a chapel was built, and the work continued to prosper.

Through the years God has graciously continued to add His blessings to the work in Salazar, and according to last year's conference report there has been a marked increase in attendance at all services, making it necessary to provide more seats for the chapel. Street meetings were held in front of the homes of some of the believers, and this contributed to drawing more people to the services in the chapel.

#### **NORMAL SCHOOL WORK**

In January of 1947 a normal school was established in Salazar to give training to young Christian girls to become teachers of evangelical grade schools on our field. The senior students are required not only to give a prescribed number of hours to practice-teaching in the local evangelical school, but also to give four months of their vacation period to teaching in some other school.

A grade school has been maintained over a period of years, and when the normal school was established, the grade school filled the need of primary education for the children of evangelical families and provided an opportunity for observation and practice-teaching for the normal school students. The responsibilities of the normal school work have been shouldered mainly by the Misses Minnie Waage and Edith Platt.

After the departure of Mr. and Mrs. Johnson, the following missionaries have taken part in the work in Salazar: Mr. and Mrs. Elof Anderson, Mr. and Mrs. Edward Nilsen, the Misses Jane Bachman, Dorothy Hayes, Cora Soderquist, Minnie Waage, Eunice Kebler, Edith Platt and Irene Garrett.

*La Donjuana, Norte de Santander*

On the Simon Bolivar Highway eighteen miles south from Cucuta, is the village of La Donjuana, which for years has been an important center for gospel work.

Some twenty years ago members of the Cucuta church began making evangelistic trips to this place, and they found open doors for the gospel. Preaching soon stirred up strong opposition on the part of the local priest and he challenged the pastor of the Cucuta church to a public debate. A crowd gathered for the unusual occasion. The priest used his best arguments, while the pastor used his Bible. At the close of the debate the pastor knelt and offered a fervent prayer. Not knowing what else to do, the priest and many of the people with him also knelt before God. The result was that some of the people became deeply interested in the gospel. The Cucuta church sent one of its members to occupy the field and develop a permanent work, which has continued to grow.



*La Donjuana has been a spiritual battlefield where glorious victories have been won. At present the evangelical group is scattered due to disturbed political conditions in Colombia.*

In 1932 a church was organized. A building was purchased and part of it was converted into an auditorium, while the rest of the building served as living quarters for the pastor. The work continued to prosper so that it became necessary twice to enlarge the auditorium. The gospel work in La Donjuana has been largely rural, but the interest has been so great the people have walked for miles to attend services, particularly for special meetings. The chapel has then been packed to capacity.

Several national workers have been in charge of the work in La Donjuana, and for shorter or longer periods the following missionaries have been stationed there: Mr. and Mrs. Wilfred Watson, Mr. and Mrs. Arthur Bakker, Mr. and Mrs. Elmer Anderson, the Misses Eunice Kebler and Ruth Pedersen.

### *Pamplona, Norte de Santander*

The city of Pamplona lies 45 miles south of Cucuta, on the same highway that passes through La Donjuana, and at an altitude of 7,280 feet, surrounded by still higher mountains. It has a population of some 15,000, and is the seat of a bishopric. It also boasts of being the cultural center of the Department, having a number of important institutions of learning.

Permanent mission work was opened in Pamplona in December of 1939, and during the first three years the Misses Cora Soderquist and Minnie Waage had the difficult task of breaking the hard and sterile ground. Later a language school for new missionaries was maintained for a time, and the missionaries came and went in rather rapid succession; but each one contributed something toward strengthening the gospel light that was shining in this very dark place.

After renting for a number of years a house was bought and remodeled for use as chapel and missionary living quarters. A grade school for the children of the congregation is urgently needed and would help much to strengthen the position of the little group of believers.

The following missionaries have been stationed in Pamplona: the Misses Cora Soderquist and Minnie Waage, Mr. and Mrs.



Robert Savage, Miss Irene Garrett, Mr. and Mrs. Kenneth Bystrom, the Misses Jane Bachman, Dorothy Hayes and Edith Platt; Mr. and Mrs. Edward Nilsen, Mr. and Mrs. Elmer Anderson and Mr. and Mrs. Gustaf C. Anderson.

#### *Malaga, Department of Santander*

From Pamplona the Simon Bolivar Highway winds its way up and over still loftier altitudes of the Andes, and then drops down to the beautiful city of Malaga in the Department of Santander. The distance from Pamplona to Malaga is 86 miles along a route of ever-changing mountain scenery.

Independent missionaries worked for a time in Malaga and adjacent territory, and the gospel was extensively proclaimed. These missionaries, however, abandoned the field after a time, and the groups of believers and sympathizers became discouraged. Finally the group in Malaga asked our Mission to take up the work, and our missionaries Mr. and Mrs. Kenneth Bystrom were sent to them. A goodly number rallied around the missionaries, and the results were quite encouraging. When the Bystroms were transferred to Maracaibo in 1946, Mr. and Mrs. Arthur Bakker occupied the field, and inaugurated an active program of evangelization.

The work was extended to other places, especially to El Salado, where there is a chapel building. Malaga is a strategic center from which many towns can be reached along the different highways; but unfortunately this needy field has been without workers since 1948. May the Lord again send laborers to this harvest field.

#### *Ocana, Province of Ocana*

Ocana is an important city and is the capital of Ocana Province. In the early days of mission work it was an isolated place, and several days of hard travel by mule trail over the mountains were necessary to reach it. At that time a 32-mile aerial cable system also provided transportation between Ocana and the Magdalena River. Now there is a road from the river to Ocana, which continues on to Cucuta over the steep mountains. Air service has recently been established, and that, of course, is "rapid transit."

The Ocana field was transferred to our Mission by the mission board of The Presbyterian Church in the U.S.A. Mr. and Mrs. Olav Eikland first went there to establish a station and in 1937 Mr. and Mrs. Elof Anderson joined the Eiklands for language study and to help in the work.

Now there is a well-established work with an organized church and an active constituency in Ocana. Much itineration has been done in the surrounding towns and villages, but there has been opposition and the ground has been hard.

A small day school was maintained for some time to care for the education of the children of evangelical families.

God has prospered the labors of the missionaries. Those who have had a part in the work are: Mr. and Mrs. O. Eikland, Mr. and Mrs. Elof Anderson, Mr. and Mrs. Gustaf C. Anderson, Mr. and Mrs. Joseph Butts, and the Misses Eunice Kebler, Minnie Waage and Ivy Dahlstrom.

Ocana is the center of missionary activities for the entire western section of our field and is therefore of vital importance. We thank God for the growth that He has so graciously given during the years of missionary effort in these regions and pray that there may be a still more glorious harvest in the future.

### *El Carmen, Ocana Province*

Shut in by exceptionally steep mountains in a narrow valley is the pretty little town of El Carmen. Until a few years ago it was an isolated place, and the only communication was by mule trail. But now a road has been built affording communication with Convencion and Ocana to the east and the Magdalena River and other places to the west. El Carmen is what in Colombia is termed a liberal town, which means that politically the majority of the people belong to the Liberal Party. This is expressed in an open and liberal spirit on the part of the people. Colporteurs and visiting missionaries have therefore usually found a welcome entrance there.

In the beginning of 1944 Mr. and Mrs. Joseph Butts located in El Carmen to begin missionary work. They extended their

evangelistic activities to the surrounding towns of Culebrita, Guam-alito and Brotare, and God gave blessings to the seed sown in those places.

After about a year a little day school was established which contributed much toward stimulating greater interest. The children came to Sunday school, and through the children the parents were reached. God also gave fruit in the regenerated lives of those who believed. From the little group of believers a young couple later went to a Bible institute to prepare for Christian service.

Later Mr. and Mrs. Wilfred Watson took charge of the work in El Carmen, and Mr. Watson extended his missionary activities even to places on the Magdalena River, and this gave him the vision of the spiritual needs in the neglected towns and villages along the river. The outcome was the beginning of the launch work, which has been a fruitful venture.

When the Watsons were transferred to La Gloria in order to give their full time to the work on the river, the Misses Cora Soderquist and Ruth Pedersen took up the work in El Carmen. They visited every home in town to offer the gospel to the people.

#### **LAUNCH WORK**

The Magdalena River affords one of the most challenging opportunities for personal and permanent evangelism in that it is one of the main arteries of travel into the interior of Colombia and on its banks and along its tributaries live great numbers of people.

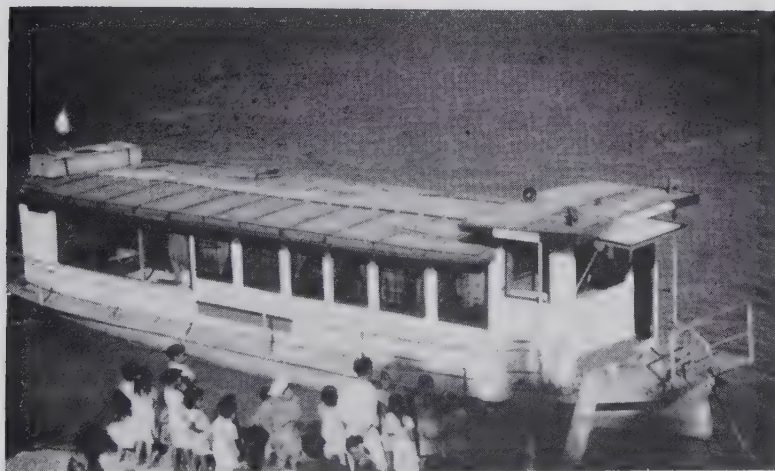
The ideal method for reaching the people living in the numerous towns and villages, as well as the large numbers who are constantly on the move, up and down river on the passenger and cargo boats, is by a launch specially equipped for the purpose. The Mission maintains such a launch, at present manned by Mr. and Mrs. J. O. Butts and their helpers.

Mr. and Mrs. Wilfred Watson saw the possibilities for this work when missionary itineration took them to the towns along

the Magdalena, and when they went home on furlough they told their friends in Canada and the United States about it. Upon their return to the field Mr. Watson and Mr. Butts began building and after months of strenuous effort rejoiced together when the launch was equipped and put into service.

The upper deck of the launch serves as platform and pulpit, and the "congregation" gathers on the high riverbank. Sometimes an entire town or village turns out to meet the floating "church" when the launch pulls in—in many cases the only real church they have ever had. The message goes out in music and song, and as the missionary or the evangelist pulls in the net after a vibrant message from the Word of God there are hearts that respond.

These folk, scattered here and there up and down river, anxiously await the appearance of the gospel launch from time to time. There are others who wait—those who have heard but as yet have not accepted Christ as Saviour. They need to be helped and encouraged. These call themselves "believers" or "sympathizers" and are honestly seeking. Their number is legion in our



*The launch used by the missionaries on the Magdalena River.  
It bears the name "El Anunciador."*



South America field. Then there are the untold numbers who still wait to hear the blessed gospel for the first time. Our launch missionaries are earnestly striving to reach those who live in that vast territory along the mighty Magdalena River in Colombia. Pray for them!

*The Gospel continues to penetrate villages and rural districts*

High up in the mountains some 50 miles west of Cucuta the agricultural community called San Pablo was famous years ago for its crime and lawlessness. Bitter enmity between the opposing political parties kept the region in a constant near reign of terror. But the gospel of love, redemption and newness of life penetrated these distant regions. The lives of dozens of farm people were touched by the Spirit, and the transforming power of the gospel was felt far and wide, and remarkable changes were noted in the community. Many of the people who had been bitter enemies became brethren in Christ and filled with the love of God. The people built a humble thatch-roofed chapel and also a little house for the gospel worker. Visiting missionaries and evangelists would find the chapel packed, many coming great distances to attend the services.

Recently a dozen families moved to a place called Cerro Gonzalez, about fifty miles north of Cucuta. There they have taken to cultivating rice instead of coffee, but have continued to cultivate the seed of the blessed gospel.

Miss Cora Soderquist had the opportunity of visiting the work in Cerro Gonzales at the New Year's season of 1949-50, and she relates the following: "Don Zoilo has the largest mud-and-palm house in the settlement. He also has the greatest concern for the spiritual welfare of the new community, and has established a Sunday school in his home, where young and old attend.

"He has visited the unconverted neighbors and has succeeded in arranging for evangelistic services. Untrained as he is, God has blessed his efforts in witnessing and preaching in a simple way. We had a combined Christmas program and watch night service

in Don Zoilo's house with approximately 80 persons present, some having walked two hours to get there over rugged, muddy trails. The following morning we had 50 in Sunday school in spite of rain."

On a high and cold plateau of the Andes, at a considerable distance from Cucuta, and difficult of access, is the rural community of El Paramo de la Paz. When our missionaries first began to visit this place a few years ago, they found many of the people already prepared for the gospel through reading the Bible which an elderly man had brought into the community. The work could only be done through occasional visits; but such was the response to the message of the gospel that many believed and accepted Christ as Saviour and Lord, and in 1945 a church was organized.

The group, however, suffered much persecution and even the lives of some of our missionaries were endangered. In January of 1946 the leader of the group was shot and killed by the enemies of the gospel. He lived only a few moments, but as long as he had breath he prayed for the forgiveness of his persecutors. In spite of persecution the work has continued to prosper, and a substantial little chapel has been erected. Even the former leader of the persecution, and said to have been the most dangerous man in the district, sat through the dedication service with apparent reverence and respect. The people live widely scattered over the mountains, but their enthusiasm for spreading the gospel is quite unique.

The village of Cornejo is within easy reach from Cucuta by bus or car. Not long ago the workers in the Cucuta church began to visit this place with the gospel. Some of the people became interested and a humble carpenter opened his shop for meetings. The public preaching of the gospel soon stirred up a commotion in the village, but many of the people ventured to listen. Some obeyed and were brought to a saving knowledge of Christ. After a time the carpenter shop became too small, and on Christmas Day, 1948, the cornerstone was laid for a chapel building. The people worked and sacrificed with a will, and within a few months the



*The little chapel up in the mountains at El Paramo,  
built with much sacrifice by the local Christians*



*The South America missionaries in attendance at the  
1950 Annual Field Conference*

first service was held in the new building, resulting in greater interest and increased attendance.

In another village called Zulia, also within easy reach of Cucuta, gospel work has also been established. With assistance from the Cucuta church Sunday school and preaching services are held, and by God's grace and power the work is growing. The group is already looking forward to erecting a chapel to provide adequate room for the gospel services.

**MISSIONARY DIRECTORY**  
**THE SOUTH AMERICA FIELD**

A. Elmer Anderson.....	1945
Mrs. (Tobro) Anderson.....	1945
Elof H. Anderson.....	1937
Mrs. (Carlson) Anderson.....	1937
Gustaf C. Anderson.....	1940
Mrs. (Carlson) Anderson.....	1940
Miss D. Jane Bachman.....	1943
Arthur Bakker.....	1944
Mrs. (Bushnell) Bakker.....	1944
G. C. Barville.....	1929
Mrs. (Peterson) Barville.....	1923
Alice S. Blomquist .....	1950



G. P. Bostrom.....	1924
Mrs. (Lovgren) Bostrom.....	1924
Joe O. Butts.....	1942
Mrs. (Oakberg) Butts.....	1942
Kenneth N. Bystrom.....	1943
Mrs. (Brown) Bystrom.....	1943
Miss Clara L. Carlson.....	1941
John Christiansen, Sr.....	1906
Mrs. (Gunderson) Christiansen.....	1906
John J. Christiansen.....	1943
Mrs. (Waggoner) Christiansen.....	1943
Ruth C. Crocker.....	1950
Miss Matilde K. Cunis.....	1935
Miss Marie J. Curtice.....	1921
J. Ellsworth Dade.....	1939
Mrs. (Phillips) Dade.....	1938
O. Eikland.....	1920
Mrs. (Undem) Eikland.....	1920
Richard H. Ekstedt.....	1938
Mrs. (Helm) Ekstedt.....	1938
Miss Astrid L. Erickson.....	1930
Miss Rose E. Erlandson.....	1930
Miss Eloise S. Estes.....	1949
Miss Norma G. Evans.....	1949
Milton J. Friesen.....	1949
Miss Irene V. Garrett.....	1942
Richard A. Gray.....	1941
Mrs. (Peterson) Gray.....	1941
Miss Mabel Hallner.....	1926
Miss Harriet Handlogten.....	1935
G. A. Holmberg.....	1916
Mrs. (Noren) Holmberg.....	1919
Miss Juliann M. Jacobson.....	1919
Duane W. Johnson.....	1949
Mrs. (Erickson) Johnson.....	1949
Miss Ethel Josephson.....	1931

Harold J. Lake.....	1946
Mrs. (Cross) Lake.....	1946
Vondal L. Martin.....	1949
Mrs. (Hilliard) Martin.....	1949
Robert W. McClain.....	1947
Mrs. (Nelson) McClain.....	1947
Miss Geraldine R. McRoberts.....	1948
Miss Carrie M. Mochau.....	1925
Miss Grace O. Mochau.....	1937
S. B. Mosby.....	1927
Mrs. (Holty) Mosby.....	1927
Edward Nilsen.....	1941
Mrs. (Erickson) Nilsen.....	1941
Miss Gertrude Olson.....	1926
Miss Ruth M. Pedersen.....	1945
Miss Edith Platt.....	1943
James A. Savage.....	1941
Mrs. (Hart) Savage.....	1941
Miss Elizabeth H. Sheetz.....	1946
Paul H. Sheetz.....	1943
Mrs. (Hall) Sheetz.....	1943
Miss Cora S. Soderquist.....	1933
Miss Norma A. Sollom.....	1950
Miss Linda L. Sveiven.....	1930
Miss Annabelle E. Tippet.....	1950
Miss Minnie E. Waage.....	1939
Charles G. Ward.....	1941
Mrs. (Thompson) Ward.....	1941
Wilfred T. Watson.....	1942
Mrs. (Lima) Watson.....	1938
Miss L. Miriam Webb.....	1950
Miss Margaret L. Weindt.....	1946
Miss Nancy M. Williamson.....	1949



THE

# *Portugal*

FIELD

**P**ORTUGAL is not a small nation. The total areas of Portugal and her colonies exceeds that of five of the principal countries of Europe: Spain, France, Italy, Germany and England. There was a time when Portugal was much larger. In the fifteenth and sixteenth centuries intrepid Portuguese navigators pushed into almost every corner of the globe and the resplendent “doms” that accompanied them planted the red-and-green flag of Portugal and ruled with an iron hand.

This world empire in time dwindled, and people began to think of Portugal as merely one of Europe’s smallest and poorest countries whose hardy inhabitants eked out a scant living peeling the bark from their cork oaks, canning sardines in oil, and bottling port wine for export. Portugal in popular opinion, became a nation whose greatness and glory belonged to the past.

Likewise, in Evangelical circles very few gave serious consideration to the spiritual needs of the six or seven million souls that made up what is now the Republic of Portugal in continental Europe.



Only in very recent years has there been a resurgence of missionary interest in behalf of this land which has fewer Christian workers than many parts of Africa.

In this reawakening of spiritual concern for a people steeped in the traditions of the Clergy and the Nobles, blinded spiritually and generally impoverished, God has used a number of Portuguese Christian leaders and a few missionaries. The present effort to give Portugal the Word of God in the power of the Holy Spirit has been marked by a success that promises much for the future.

Our own Mission, busy elsewhere, seemingly had overlooked the needs and the possibilities for a strong Evangelical witness in continental Portugal though for many years our leaders had been burdened for Portuguese East Africa, also known as Mozambique. In fact, missionaries had been accepted and plans perfected to send them to this Portuguese colony in Africa. They were in Portugal pursuing language study, which was one of the requirements of entry when the door to Portuguese East Africa was summarily closed. The missionaries were Mr. and Mrs. Rudy Danielson and Mr. and Mrs. Magnus Foreid, and the year was 1936.

The Rudy Danielsons went on to Africa, to work in the Zambesi Valley in Southern Rhodesia, on the borders of Portuguese East Africa, and a fruitful field has been established there. The Magnus Foreids elected to stay in Portugal, and this choice has been confirmed in that they have had favor with God and man. Their ministry has been acceptable, and doors have been opened to them all the way across the land from Lisbon on the Atlantic to the Spanish border. In this area of several hundred square miles in Southern Portugal numerous towns and villages still are without the gospel.

It has been reliably estimated that only about ten per cent of Portugal's large towns and cities, of which there are 400, have an established gospel witness and only one per cent of her more than 6,000 villages ever hear the preaching of the Word of God. This knowledge is opening the eyes of many of God's people to a greatly neglected responsibility, and many are praying that the entrance of the Word of God may be with the speed and the glory of the light which it is.



*TEAM Missionaries in Portugal  
Back row: Mr. and Mrs. Goertz, Dwight; Stanley Foreid  
Front row: Margaret Hartt, Ellen Foreid, Marjorie Hawes,  
Mr. and Mrs. Foreid, John Peter*



*Miss Margaret Hartt and friends  
Many Portuguese young people are responding to the  
claims of the Gospel*

Portugal became a republic in 1910, and freedom of religious worship has since been guaranteed by the laws of the land. Our Mission and its missionaries are grateful, indeed, for the courtesies extended them by the people and by those in authority, enabling them to remain in Portugal to fulfill the Great Commission to preach the gospel to every creature.

Wherever the gospel has been preached men and women, a few here and a few there, have come to the knowledge of salvation and have made Jesus Christ their Saviour and Lord, to live for Him in newness of life. This has been the convincing and convicting demonstration of Evangelical Christianity to a people who has lived for centuries with the traditions but without the light of the gospel. This demonstration of the light has also opened new doors to our missionaries.

While studying the language and learning to know the people Mr. and Mrs. Foreid joined forces with experienced European missionaries, Dr. and Mrs. Colin Bowker, and helped them in their work as they were able. In this manner they took a position of tremendous advantage. Many times as they saw the spiritual darkness about them they were impatient to "get going" but instead they prayed much and asked their friends to pray with them.

It was not until August 31, 1939 that they held their first gospel meeting in the town of Alges, near Lisbon. Twenty people attended that service, and this was the beginning of TEAM work in Portugal. The Lord honored the preaching of His Word, souls were saved, and soon a church was organized. Services are held in a rented hall, which, up to the present is the method used in the expansion of the work.

In 1941 the Foreids moved to Queluz, a short distance from Alges, to open their second station. Here they followed the same order as in Alges by first holding services in their own home and later renting a gospel hall. Queluz offered a good place for the missionaries to live and from which to reach other places, but the first years went by with seemingly meager results.

More recently the missionaries have seen the good hand of the Lord over His work in Queluz and there has been great progress.

An organized church, whose members actively engage in witnessing to adjacent villages, is steadily growing. This church pays the rental on its meeting place as well as other expenses, and contributes to the support of its native pastor. The pastor, Senhor Abel Rodrigues, serves Queluz, Alges and Queluz de Baixo.

One of the greatest needs of the Evangelical church in Portugal today is the training of Portuguese workers, both men and women, and it is hoped that The Evangelical Alliance Mission may soon be in position to join in a cooperative effort if unable to set up its own training program. In the meantime, Evangelical youth is taught in the churches and given the advantage of participation in the work.

#### PORTUGAL BECOMES TEAM FIELD

It was in 1942, when Mr. and Mrs. Foreid were home on furlough, and they met with the board of directors regarding the future of the work in Europe, that Portugal was definitely recognized as one of the fields of The Evangelical Alliance Mission.

Mr. Foreid's petition to the board, dated November 11, 1942 and documented by testimonies from various sources, contains invaluable information pertinent to our study of this field. After an expression of gratitude to the board for interest and prayer as well as grants of funds for the work Mr. Foreid presented the following considerations:

The door to Portuguese East Africa did not open to us, but the Lord permitted us to enter other doors of service in Portugal. These years have been rich in experience for both of us, and we are thankful to God for the privilege of having a part in the spreading of the glorious gospel in that needy country.

When we arrived we did not know one Portuguese. But when we departed from Portugal last summer we left behind an organized church in one place and a group attending a gospel mission in another. There was no gospel work in either place when we came. We give God all the glory and honor (Phil. 2:13).

The church in Alges has a membership, duly elected officials, a constitution and articles of faith. Besides the gospel services and



the prayer and Bible Study meetings we had business meetings once a month, so that the members were learning to take on responsibility. In addition to the 22 members there is a large group of professed believers. However, we cannot very well invite these friends to become members until they show signs of the new birth and "fruits worthy of repentance." Meanwhile, we are very glad for their interest and feel that we must keep in touch with them.

The Sunday school has been an encouraging part of the work in Alges. Attendance has varied, but at times it has totaled 70 to 80. On our rolls there are the names of 143 children and young people connected with the Sunday school, and this constitutes another group for which we feel keen responsibility. In the meeting hall we have a piano, and one of the members is our pianist. In our absence we are keeping in close touch with the church by correspondence.

In Queluz the meetings were held in a large room in our home, but since our coming home a nice new hall has been rented. It is about the same size as the one in Alges. There are probably ten believers who can take part in prayer and testimony in Alges, but besides these there are several who profess to be believers. We have recently received encouraging news from the field in a letter from Dr. Bowker, dated September 28, 1942, in which he states in part:

"Now about the work in Queluz. Praise the Lord, everything is going fairly well. I enclose copies of the invitations we had for the special meetings to open the new hall. The place was packed on each occasion and there was quite a crowd outside. There were no definite conversions so far as we know, but several new people have started coming and have kept it up. . . ."

A letter from the secretary of the church in Alges to the board of directors gives among other things this expression:

"I have been entrusted by the members of this church to thank you for all the help you have given toward the cause of the Lord Jesus Christ.

"Never shall we forget that you gave us the opportunity of knowing our Redeemer by means of a good missionary. May God bless

you for this act. I am sure that your work shall be engraved in the book of our God. May we always have good courage to fight for His cause."

Now in regard to Portugal I wish to give some reasons why we know that Portugal is a mission field—in other words, why we know that Portugal needs foreign missionaries.

1. *We know that Portugal is a mission field because we have ourselves seen the need.*

We have seen sin among the people, open sin, and we have seen the lack of Christian workers, the lack of the Word of God, and the lack of preaching centers. I think of one place I visited where the need is heart-rending. It is a place called Beja, which is not a village or a town, but a whole city; and it is without so much as a gospel hall and not even one Evangelical worker. We have seen that Portugal is a land ripe for the harvest.

2. *The testimonies of the people who get saved prove to us that Portugal is a mission field.*

For example, several people gave little talks or testimonies at a surprise farewell meeting for us in the church in Alges shortly before we left. These said about as follows:

"I was living in this town before the Mission started here. I had never heard the gospel before. I did not know the Lord Jesus as my Saviour. I did not have peace in my heart. Then I found out about the meetings held in this Mission and began to attend, and as I listened I heard words of salvation I had never heard before. I was shown the way of salvation, and I accepted the Lord Jesus Christ as my Saviour. Tonight I am glad that I have the assurance of salvation."

Testimonies like these prove to us that the rest of the people in Portugal, who are in the same condition as these were, also need the same gospel and the same Saviour.

3. *The testimonies of the Portuguese Christian workers convince us that Portugal indeed is a mission field.*

These Christian workers know the need of their own people.

They know their ignorance of the gospel, their spiritual darkness, their superstitions and their weaknesses.

In his splendid book *The Significance of Portugal* (World Dominion Press, 133 Fulton St., New York, N. Y.) Rev. Eduardo Moreira gives the following statistics:

"Sixty-five per cent of the population cannot read or write.

"Whilst Angola, with four million inhabitants has about 250 foreign missionaries, Portugal itself with six million souls has but 100 evangelists many of whom are only part time owing to their having perforce to earn their livelihood by other means.

"The bulk of the population is today, as formerly, Roman Catholic and for the most part in ignorance of the doctrines of the church to which they professedly belong, and impregnated with superstition and pagan customs."

"The number of communicants is 3,316, (estimate for 1950 about 5000) and making allowance for their families the total strength of the evangelical Christian community may be reckoned at about 10,000."

Mr. Foreid continued his report with the following data from Rev. Arthur Ingleby, an English missionary to Portugal whose fellowship he had greatly enjoyed:

"At the request of my friend, Rev. Magnus Foreid, I have much pleasure in giving the following details concerning the spiritual conditions prevailing in Portugal.

"My first contact with the country was made 21 years ago when I helped to establish the Lisbon Evangelical Press. Two years later my wife and I dedicated ourselves to missionary service. After several years in Lisbon, we realized that God was calling us to pioneer work in the provinces and we have had the joy of evangelizing in hundreds of towns and villages, in some of which little missions and churches have been established.

"Portugal has often been regarded by those unacquainted with her real spiritual condition as a Christian country, and therefore not in need of missionary help. The truth of the matter, however, is that the people have been desperately neglected, and there are few



1. The Sunday school at Ferreiro-do-Alentejo
2. The Christian congregation at Beja, in front of meeting hall
3. Meetings are held in a home at Penedo Gordo



fields in any continent so spiritually needy and so unenlightened.

"She is practically the only country in Europe which did not feel the tremendous surge of the Reformation. Even Spain, her neighbor, was ablaze from end to end with the fires of a revived faith, though in that land these were soon matched by those of the Inquisition. In Portugal, though the Inquisition was established, they did not burn Christians because there were none to burn.

"The first glimmer of gospel light to reach the Portuguese people was through some of the chaplains of the British forces during the Peninsular War (1808-1814). They returned deeply impressed with the terrible ignorance of the common people. Portuguese Roman Catholicism is largely a compromise with the ancient paganism which was the primitive religion of the country, and, even today, witchcraft and superstitious practices keep the countryfolk in a moral bondage.

"Of the whole population of nearly seven millions, about 65 per cent are illiterate (1950 estimates, about 50 per cent). The conditions in which the people in the mountain districts are living are little changed since the middle ages. Indeed, a few years ago, one of the leading High newspapers in Dublin issued an appeal for Catholic missionaries to go to Portugal, because that country was so backward.

"I believe, however, that the time is most opportune for Evangelicals to seize their opportunity, and I would give the following reasons:

1. In spite of persecution, never have the Portuguese been so responsive to the gospel as in the last few years. This is proved not only by eager crowds of hearers, and a steady increase in conversions, but by the sale of Scriptures, which is greater than ever before.

2. The number of gospel workers is so few that there are provinces with populations of 300,000 to half a million, in which little or nothing has yet been done to establish mission centers.

3. Portugal, though small, has a wide influence on account of her extensive colonies in Africa and her link with the offspring nation of Brazil. The tragic Romanist opposition to missionary work

in Angola and Mozambique was built up in Portugal. Had the Evangelical church realized her duty to the mother country, missions would not have encountered such drastic set backs in the colonies.

"I am glad to be able to testify of the wonderful work done by my dear friend, Rev. Magnus Foreid. Circumstances made it necessary for me to move into the Lisbon area, and I had the privilege of helping him in the early development of the mission he established in Alges, which is now a virile and well-organized church.

"From the beginning he drew the sympathies of the Portuguese, and not only was eminently successful in laying a solid foundation for future advance, but excited the keenest interest among other workers in his new venture. Before long, he had obtained the heartiest cooperation of native and other men of gift in the Portuguese capital. Above all there was a flow of spiritual power and blessing which resulted in crowded services, and changed lives.

"I am convinced that what has been done in Alges and Queluz can be extended to many another place in Portugal. The soil in Portugal is one which will yield ample fruit, but if we Evangelical Christians do not set about the sowing of the Word, there do not lack others who are ready to disseminate the materialistic philosophies which are the greatest spiritual danger of our age. When the present war is over, Portugal will present an open door of opportunity."

Signed:

Arthur G. Ingleby

Another powerful argument presented by Mr. Foreid, in addition to the need in Portugal itself has to do with the preparation of Portuguese national teachers to be used in the mission schools in the colonies. He quotes a missionary who spent twelve years in Portuguese territory in Africa:

"The Portuguese government requires that nationals be sent to teach the Portuguese language on mission stations in Portuguese territory.

"In view of this necessity . . . it seems to me that missionary societies have made a grave mistake in not evangelizing Portugal and

training a native ministry that could take up work in the Portuguese colonies."

*Missionary Foreid closes his petition:*

In view of these statements by Christian friends and in view of what I myself have written I now sincerely appeal to the board of directors of The Scandinavian Alliance Mission (now The Evangelical Alliance Mission) to recognize Portugal as one of the fields of labor and to give it the same standing and consideration as the other fields of the Mission.

Having seen the need in Portugal I feel that it is my duty as well as privilege to make this appeal. May the Lord's will be known and done in regard to this.

Respectfully,

Magnus Foreid

Because of World War II, which was then in progress, Mr. and Mrs. Foreid were unable to return to Portugal until 1945. During 1944, '45 and '46 missionaries bound for India took passage to Europe and thence in Portuguese ships around the southernmost tip of Africa, following the same sea route followed by the first missionaries to India. Our missionaries would stop over in Portugal to fellowship with the Portuguese Christians in Alges, Queluz and Lisbon, and with the Foreids when they were there. This was welcome fellowship, indeed.

In 1947 Mr. Bach visited the Portugal field on his trip to Africa, and then had the joy of participating in the dedication of the Gospel Center in Beja, which then had been opened. Beja, we will recall, is the city mentioned in Mr. Foreid's petition to the board of directors. It is a city of approximately 16,000 and is the principal city of the district that bears the same name. This district has a population of 274,646 according to the last census.

The following year, 1948, gospel work was begun in Penedo Gordo, a village near the city of Beja, and plans for the occupation of the district, and in time the whole province, were laid before the Lord in prayer. The fulfillment of these plans had to await the arrival of reinforcements which had been a long time in coming.

Miss Margaret Hartt was the first to come, on August 9, 1948. She was followed by Miss Marjorie Hawes, who arrived October 21, 1948. Then on March 21, 1949 Mr. and Mrs. Herbert Goertz and their little son Dwight arrived in Portugal. These new missionaries were able to step into the work almost immediately because of their musical talents and ability to win the friendship of the people.

Leaving Miss Hartt and Miss Hawes in Queluz, the Foreids followed by the Goertzes moved to the city of Beja, September 28, 1949. This move can be said to have been in fitting celebration of the 10th anniversary of the first gospel meeting held by the Foreids in 1939, in a room of their home in Alges, in the Lisbon area.

Though there was a housing shortage the Lord provided for both families in a remarkable way, and they were enabled to give time and effort to opening new preaching centers in the district. Penedo Gordo, to the south, had already been entered; next came Ferreirado-Alentejo to the west, and Cuba to the north of Beja, both important towns. Trips were also made to the town of Serpa and the Spanish border to the east.

The next move was to be toward the Atlantic as soon as the Herbert Goertzes would have sufficient command of the language. The town of Sines on the coast (population 10,000), headquarters for the fishing and cork industries, already had some Christian believers, but the best place for missionary residence would be Santiago-do-Cacem, seventeen kilometers inland, and center of a district with a population of no less than 65,000.

Such rapid development of the work in considerably less than a year from the time of moving into the province of Baixo Alentejo stirs the heart and fires the imagination. The missionary runs his errands for the King with light steps and overflowing heart, and the prayer partner in the homeland praises God for prayers answered and for increased faith to ask more of the Lord.

Beja, the center of operations, lies to the southeast of Lisbon and about 140 miles from Queluz. It is in the center of a district which is especially occupied with the cultivation of wheat and therefore known as the granary of Portugal.



Centuries ago Beja was an important Moorish settlement and a notable city during the Renaissance (16th Century). The castle dates from Roman times, and the high tower in the city was built in the fourteenth century. The city is built on a hill and can be seen from far off, presenting a beautiful sight. The narrow cobblestone streets and the interesting customs of the people give the city a picturesque and interesting appearance.

Brother Foreid writes concerning Beja and the Lower Alentejo Province:

What interests us most about Beja are the immortal souls that live there. Our preaching center is the only one in the city. We now have a group of believers in Beja and we trust that ere long we shall have the privilege of baptizing a number of them, and that we shall be able to organize a church.

We are also concerned about evangelizing Lower Alentejo Province of which Beja is the capital. This great province stretches from the Atlantic Ocean to the Spanish border and contains numerous towns and villages without the gospel. By means of the missionary car we are now within range of these needy places. What an opportunity! What a privilege! What a challenge! Surely here it can be said, "The fields are white unto harvest, but the laborers are few."

The work in the Lisbon area also goes on apace. Another station in the Queluz area, Belas, is being added to the growing list of preaching centers. There are a number of districts in the great city of Lisbon entirely without an established gospel witness. Rents are higher in the city and housing more acute, but when new workers arrive God will surely open the door and provide for His work.

In the meantime missionaries and national workers continue true to their commitment to reach "every creature" within the hearing of their voice. Everywhere children abound, and they are gathered by the scores and taught the Word of God. For instance, Canecas was opened to the gospel in 1947 but later abandoned as a preaching center due to the lack of interest on the part of the adults, but the children continued to come, some 40 or 50 of them.

Many, many other places await the arrival of consecrated missionaries who will gather the children, and the older folk, around

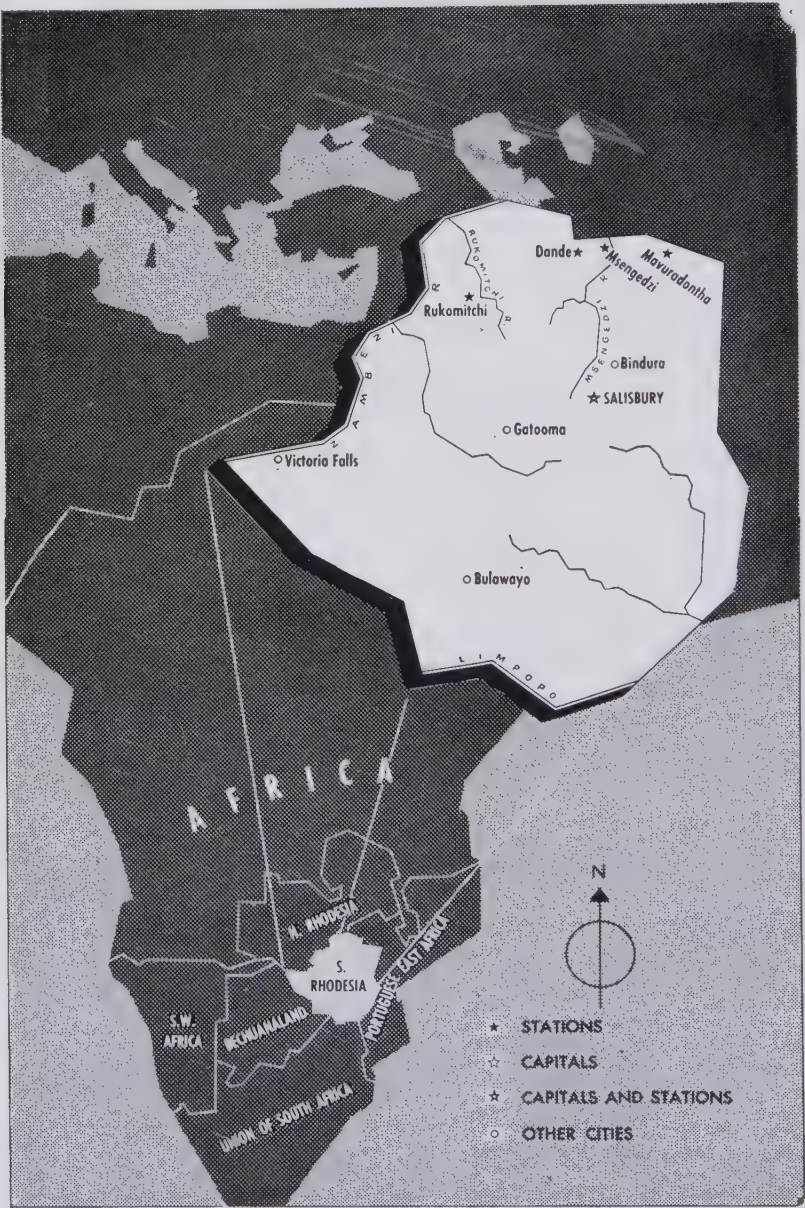
the living Word of God and expound it to them. Even before reinforcements arrive new places will be opened and advances made wherever possible.

Bible school work and a Portuguese mission press, where an Evangelical paper and other Christian literature can be produced, invite the consideration of prospective new workers, both missionaries and nationals.

There is much to be done in Portugal now, and possibly across the border in neighboring Spain, and the time may be short in which to do it.

#### MISSIONARY DIRECTORY PORTUGAL FIELD

M. Foreid.....	1936
Mrs. (Olsen) Foreid.....	1936
Herbert P. Goertz.....	1949
Mrs. (McClennehan) Goertz.....	1949
Miss Margaret G. Hartt.....	1948
Miss Marjorie R. Hawes.....	1948



MAP OF THE SOUTHERN RHODESIA FIELD

# THE *Southern Rhodesia*

FIELD

**I**N THE HISTORY OF MISSIONS, South Africa has ever been considered a fruitful field. At great cost, souls have been won, but they have come in large numbers, and their conversion from heathen life and practice has reflected the glory of the gospel of Jesus Christ.

Ever since the days of Robert Moffat, and later, of David Livingstone, the impact of whose life has been felt from the heart of Africa to all the world, the black Bantu has been introduced to the love of God through the presence of the white missionary. And in his response to that eternal love, the black man has proven himself a worthy brother of the missionary, as exemplified in the devotion that brought the body of Livingstone all the way from Lake Bangueolo to Zanzibar—a year's journey—on the shoulders of his African comrades, Susi and Chuma.

These men transported Livingstone's body to Westminster Abbey, there to "sleep with statesman, king and sage," but his heart they buried in Africa as both a tribute and a challenge. The white





*Victoria Falls on the Zambesi River*

man could have his bones, but Africa still has his heart. He died on his knees, his hands clasped in prayer.

The early history of Rhodesia owes much to the labors and prayers of David Livingstone, and those who followed him. He it was who discovered Victoria Falls, and traced the course of the mighty Zambesi River, one of Africa's four giant streams. In traversing the extensive Zambesi River Valley he became the forerunner of the missionary explorers of today, who, though moving in vastly reduced geographical radii are still privileged to breathe the same air, see the same sights, and be moved with compassion for a people whose spiritual need only surpasses the physical. Our Southern Rhodesia missionaries labor in the vast Zambesi Valley, approximately 1000 miles from our main South Africa Field.

#### **THE ZAMBESI VALLEY**

The Zambesi Valley is in reality a flat plain extending three hundred miles in length and forty to sixty miles in width. The terrain

differs vastly from the high plateau which bounds it and from which it is separated by an unbroken mountain range. This makes the Valley extremely hot. It is not a fertile valley, such as the valley of the Nile, nor is it teeming with inhabitants—the natives live almost exclusively along the banks of the Zambesi River and its tributaries. There they cultivate their fields, pitting their puny efforts against Nature in the hope of reclaiming enough land from the giant river-bottom reeds and bushes to enable them to eke out an existence.

### *The People of the Valley*

The people living in this valley are divided into numerous tribes of Bantu origin, known under the general name of Mashonas. Their history seems to indicate that originally they were a weaker race which was subjugated by the warlike Bantus, who plundered them and imposed on them their own mode of life. The tribal dialects are quite distinct, but a unified Shona language has been arranged into which the Bible has now been translated.

They live in small villages consisting of related families under the headman who settles their minor disputes and represents them before their district chief or the British Government officials. They build round pole-and-mud huts with thatched grass roofs, in which they live. Granaries, or threshing platforms are built high off the ground, where the grain can be guarded. The customary dress of the heathen is one large cloth wrapped around the body to form the "dress" of the women, and cleverly draped as pants and a one-shoulder covering for the men. However, civilization has brought the European style of dress even into these remote parts. The hair is kept closely cropped, which aids much in cleanliness.

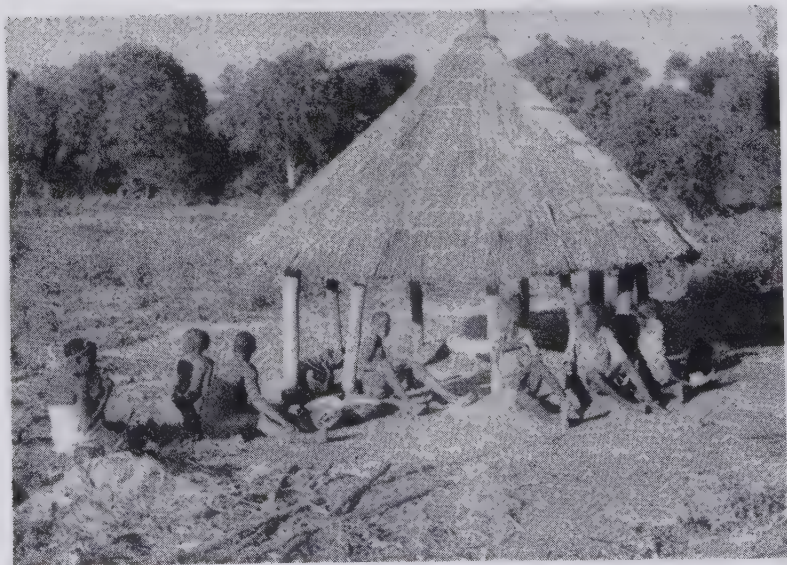
### *Mode of Living*

The life of the native seems to be a constant struggle for existence. Most any time of the year the family can be seen leaving the village early in the morning with the baby or a small child securely tied on the back and a large basket filled with cooking utensils, and with water pots on their heads, going to the fields a mile or two away. There they spend the day ploughing, planting, reaping or threshing.

There are months of just sitting guarding the growing grain from birds or baboons. At midday the men and boys will spend time at the river bathing, swimming and washing their clothes. In the late afternoon the women and girls have their time for bathing themselves and the children before returning to the village with the large earthen pot filled with water for the cooking of the evening meal. To the casual observer it would seem a carefree, happy life, but only as one lives among them does one realize how much of their life is filled with fear and superstition.

### *Witchcraft and Evil Spirits*

There is a strong link between the Mashona people and the supernatural. The witch doctor is the doctor, the diviner, the interpreter of the spirit world; and is the magician who can, as he pretends, conjure up a ghost from the grave and send it on its errand of death to the enemy of the man who employs him. The whole structure of native laws and family life is largely influenced by the power of witchcraft, and the fear of displeasing the evil spirits constantly hounds the life of the Mashona. Hence ancestral worship,



*Southern Rhodesian natives watch their crops while waiting for the harvest*



beer drinking, and dancing to appease the spirits of the dead; the giving of gifts to the witch doctor for healing and divining; the paying of money or sacrifices to the rain god in time of threatening drought, motivate much of thought and life. The people live in fear of being bewitched by an enemy or some departed spirit. A departed spirit may be incarnated into such things as a snake or a hyena. The hyena is also thought of as a mount of the witch doctor and capable of terrific speed. Any unusual action or sudden appearance of an animal is believed to be the work of the witch doctor and is to be received with evil forebodings.

One day a native was given a piece of buffalo meat, and this he fastened to the roof of his grass shelter to dry. The next morning it was gone. The owner immediately let his loss be known and his intentions of putting a diviner's "medicine" on the roof so that the thief would die within three days. That night the meat was returned to its place on the roof! The thief had been stricken with such fear that he would rather risk detection, the second time, than be the object of the diviner's incantations.



*Baskets filled with grain are carried to the village  
to be prepared into food—and drink*





*Grain is stored on elevated platforms . . . and hulled in the manner of primitive peoples the world over.*



Our missionaries first essayed to go to Portuguese East Africa, and in preparation for this anticipated service they spent some time in Portugal to learn the Portuguese language. The doors to this most spiritually needy field in all the African continent became closed to new missionary enterprises, but they thought to work on its borders along the Zambesi until the doors should open. An invitation was accepted to work in another mission, at its Mavuradontha Station, while looking over the field. The end of 1940 found Missionary Rudy Danielson and his wife, Mary, at this mountain station of the Zambesi Mission, eagerly looking across the valley to the distant hills of the land they had hoped to enter.

During the dry season several scouting trips followed, with the chairman of the South Africa Field coming to Rhodesia to lend his assistance and advice. Missionary Orval Dunkeld came toward the end of the season on a trip that was to claim him and his family as partners in this pioneering effort. The rainy season was spent in language study at Mavuradontha and in getting acquainted with building and mission work in general in Southern Rhodesia.

### *Small Beginnings*

In May of 1942 the two men, Danielson and Dunkeld, headed toward the Zambesi Valley. The little caravan consisted of the old Ford and a one-ton Chevrolet truck, both loaded to capacity. The engine of the Ford was later to serve as a power engine for a saw and the chassis of a donkey wagon. Their destination was the Msengedzi River, on the banks of which was the site chosen for the first mission station. The trail which had been traversed during the last dry season was now overgrown by tall grass and weeds, and the bridges that had been built were in disrepair, but after much work and struggle, evening found them at their destination, some 68 miles into the African bush.

Upon arrival a mud hut was put in shape, and this was to be the abode of the Danielsons for the next year and a half. As soon as possible, Mrs. Danielson and Muriel moved down. What a crowd of curious folk came to see the white woman and child! The windows of the hut, which had to be open because of the heat, were often



*The missionary home in Southern Rhodesia. Note the play-pen and highchair, and the interested audience.*

dark with black faces, whose shining eyes peered in to see all the strange things the white people possessed and the strange things they did. One child of seven or more hid behind his mother and screamed when he saw the white missionary for the first time. He thought it was someone from that spirit world which he already had come to fear so much. Mrs. Dunkeld and the two boys, Dickey and Freddy, came down to join the others as soon as a shelter could be built.

A more substantial hut of sun-dried brick was soon under way for the Dunkeld family. Door and window frames were cut from a huge dry mahogany tree, one of the luxuries of missionary pioneering. Time that could be spared from building was dedicated to gardening. Then there was the dispensing of medicine to those who would trust the white man. It became a busy time, indeed, and a happy one. But the deepest joy came when from time to time the missionaries could sit down with a village group that had come



*The missionary in time builds a more substantial home*

to visit and to look them over, or to bring something to sell. Then they were able to tell them why they had come to live in their midst; but it did seem an almost hopeless task to try to bring light into such awful darkness and ignorance. However, the declaration of God Himself is that the entrance of His Word giveth light. That very same year, sooner than they dared hope, many from among the younger group accepted Christ. It seemed that the very old had greater difficulty to understand the Word of Life than the younger generation. The missionaries would arrange to hold meetings at dawn on Sunday morning, or during the week, in time to catch the villagers before they could leave for their fields. With the group of young Christians as a nucleus they organized a class especially for Christians at a convenient hour on weekdays, and Sunday school and church services on the station.

### *Trials and Discouragement*

The first months sped quickly by, but not without incident. Satan's stronghold had been invaded, and he was not disposed to give ground without putting up a battle. He still knew how to use his weapons, one of the most effective of which was discouragement.



There was the garden, which had been planted with such high hopes. At first nothing grew. Then as the rains approached, it looked really promising. Too much rain, and the garden stood several feet under water. Again, all was lost. Not that Satan controlled the rain or the seasons, but he knew how to administer discouragement in sizable doses to the downhearted missionaries. Then there were the goats—the milk goats that were to furnish milk for the children. They were really proud of their little herd and, oh, so thankful for this supply of milk way out there in the wilderness! One morning the herd boy came rushing in, with eyes as big as saucers, and his face ashen gray, only to gasp something about the goats being dead. Impossible! But it was all too true. A leopard had climbed through the grass roof of the corral and only two baby goats remained alive.

Malaria fever came next. Of the two families all but Mrs. Danielson and two of the children were stricken. After six weeks of illness, Mr. Danielson had to be moved out of the Valley, for it seemed his tired and worn body could stand no more. With the aid of Mr. Peter Lind, of the Mavuradontha Station, the Danielsons came out first, to be followed by the Dunkelds. Rest and recuperation revived their spirits and in time they returned to the Valley for another busy season.

### *Happy Times in the Valley*

Cooler weather enabled them to trek into the unreached areas. The families would go together and camp out two weeks at a time, and the men alone traveled farther afield seeking out groups of villages. These were happy times, and as they prayed together they often talked of the day when all of this territory should hear the gospel proclaimed in the power of the Holy Spirit. They were well received by the four chiefs in the area, whom they visited, and were also able to present to the magistrate responsible for the entire region an outline of the work they hoped to do.

Back at the station the work progressed. A new house had been built for the Danielsons, for the old hut had gone to pieces. (White ants, Africa's competent "wrecking engineers," abound in Southern Rhodesia.) The Sunday services were a source of much blessing and



*Natives waiting their turn at the Mission Dispensary*

encouragement. Always there were those who remained after the service for prayer, and not a few were found of the Saviour. No attempt was made to provide anything more than a thatched lean-to to serve as a chapel, for the missionaries felt that they should defer building until the groups would be large enough and strong enough to carry on their own building program.

The continued practice of holding "sunrise" services in the villages, before the people could scatter for the day, brought excellent results. As folk became interested, the Sunday services increased, and it was of special encouragement to see a fine group of boys take a real stand for Christ. They often went without food rather than return to their villages while a beer drink was going on. These "beer drinks," in which both men and women debauch themselves, are a curse to the people of Africa. The power of the gospel has pulled even many of these in and some have become outstanding witnesses for Christ.

#### *The First Missionary Grave*

At the close of the cool season, Mr. Danielson again began to tire. The days became hot and the humidity increased. Recognizing his

need of extra rest, and of medical attention, furlough was planned for the next dry season—as soon as the ensuing rains would cease and the road to civilization again be open to travel. After a particularly hard trip into Portuguese East Africa he took to his bed with what was thought to be an attack of malaria. When the fever would not abate, they became alarmed and decided to take him out at once, the 160 miles to the hospital at Bindura being negotiated at night, so as not to expose him to the heat of the day. He spent five fever-ridden weeks in the hospital, and doctors and nurses made every effort to save his life. For Mrs. Danielson they were anxious weeks of constant watching and praying. On Thanksgiving Day, November 25, 1943, he went to stand before the King, from whom he will receive the crown and with it the commendations to the faithful servant. Rudy Danielson's body was laid to rest in the land to which he had been called, and to which he gave his best.

### *Renewed Activities*

With Mrs. Danielson's going home on furlough, Orval and Helen Dunkeld remained alone in the field. After spending the worst fever season on the mountain at Mavuradontha, they returned in April to Msengedzi and outlined the most effective program for working the greatest possible territory. They were happy to find that the native evangelist and his wife had carried on faithfully during the absence of the missionaries, in preaching and in teaching the Christians. This was of much encouragement in planning trips of evangelization for the territory. They devoted two weeks of every month to field trips, and two weeks were spent at the home base. A tent and supplies for two weeks were taken and they camped one day and one night at each village until all had been reached. Then they would start all over again on their circuit of the villages in the area in which the station is located.

These trips are one of the most encouraging phases of the missionary's work. The people soon begin to realize that the missionary is their friend, and when a return visit is made he often receives a hearty welcome. Some medical help is given, and in this manner they can minister to the needs of the people. Sometimes

there is little apparent response to the message, but they are given the opportunity to hear it nevertheless. In one village the children in particular gave the missionaries a very warm welcome. All day long they stayed around and asked questions, and paid careful attention to what the missionary family was doing. They were very attentive at all the meetings (someone at home must have been praying). At the last of the meetings they gave an invitation asking those who wished to accept Jesus to remain for prayer after the others had gone. Twenty of the children stayed; and they have remained faithful. Until the rains closed the path, this group walked the seven miles to the station each week to go with the Christians to another village for a Saturday night meeting. Then after the Sunday morning service they returned to their own village. The missionary said, "Oh, that a pastor were available to give his time to this group, their village, and surrounding territory!"

#### **MEDICAL WORK**

The medical work in our Rhodesia Field had a very humble and simple beginning, but it has ever been an effective means of reaching many with the gospel message. Natives who will not walk a mile to attend a gospel service will come fifteen or twenty miles for medicine.

One of the first patients was an old woman, with a painful felon on a thumb. She was given treatment, and when the felon was lanced it gave her such relief from her distress that she thought the white man's "medicine" was nothing short of miraculous. She went to her village and returned with many of her people who were ill, and could not understand when told there was no cure for a little girl who was deaf.

The "hospital" had been set up in the friendly shade of a tree. At first a cardboard box supported the dressings, medicines and few instruments used. This was soon replaced by an enclosed wooden worktable with shelves. A mud hut gave this place of mercy the dignity of being called a dispensary, and this has since graduated into a small brick building with suitable cupboards, tables and other equipment.





*The evangelist preaches to the out-patients at the dispensary*



*A tense moment when all must heed the call for vaccination. The headman himself, with his hand to his face, seems to be the most nervous of all.*

More severe cases can now be handled, and these continue to increase as the natives learn of the mission dispensary. In many cases, however, they do not come until they have found that the witch doctor has given no help, though he has taken all their money. The witch doctor has a tremendous hold on the people. One father refused to give the medicine prescribed at the dispensary for his sick child, because he had been warned by the witch doctor that it was bewitched. The medicine would, in all probability, have saved the child, but it died.

There are those who come in the last stages of pneumonia, others with gaping wounds, where they have been chewed by crocodiles while bathing; others with snake bites, several days old, that seem hopeless. Sometimes a badly burned baby whose drunken mother has let it fall in the fire, is brought in. A doctor is needed for cases such as these, and for the many others. May the coming of a consecrated missionary doctor, and nurses, to this field, be in the not-too-distant future. Here is a real field of service for reaching a people with healing for the body as well as for the soul.

#### **AFRICAN WORKERS**

In every mission field of the world the place the national must fill in the evangelization of his people is a big one, and it increases with the growth of the work. The missionaries still remember with a feeling of gratitude the cook boy who volunteered to go with them from the mountain station when they first entered the Valley. He it was who did much to convince the Mashonas in the villages that the missionaries were their friends and that they had come to help them.

The first African workers to join them were a Nyasaland native, Yotamu, and his wife. While not an exceptionally qualified preacher or teacher, he had the ability to take the then halting messages of the missionary and interpret them to the natives. This gave them the advantage of hearing the message twice, the second time in a manner that made it easier for their minds to grasp its true meaning. Though this man was not a native of the Valley, and at first found both the language and the people foreign to him, he knew the native mind



*National workers with their children*



*The faithful "mailman"*

and was quicker than the missionary in understanding the people and in winning their confidence. He proved to be a good guide in contacts with the natives of the Valley, and no doubt was the Lord's provision to prevent many mistakes that might have been made those first years. This experience in opening a new field points up the importance of the service that can be rendered by the national worker, if given the opportunity.

Yotamu had a real love for souls and enjoyed going on trek to the villages; and this he did often, sometimes with the missionaries and sometimes alone. On one of these trips, into Portuguese East Africa, he met an elderly man by the name of John who accepted the Lord as his Saviour. His heart was really filled with love for the Lord and he came many times all the way to the mission station to meet the native Christians and to attend services. Finally he moved in close where he could receive spiritual food and grow in grace, and here he continues as a faithful and happy witness for Christ. Yotamu and his wife in due time returned to Nyasaland, where he serves a church. These names, together with others, are recorded in the annals of the growing church of Jesus Christ in the Southern Rhodesia Field.

There was also another native couple who came to help in the work, and to be what we must consider as missionaries. Native missionaries we would call them, to distinguish them from the foreign missionaries. They, too, had to adapt themselves to new surroundings, learn to know a people new to them, and from the first to speak and to read their language. This couple, Enoch and his wife, Alvina, came up from Swaziland with Rev. T. J. Bach, who had come to Africa by special invitation. He had completed a tour of the main South Africa Field, and wished to visit the new Southern Rhodesia Field to encourage the missionaries and to obtain firsthand understanding of the plans and problems that engaged their prayer and their attention. It was a time of rejoicing, indeed, and of encouragement.

Enoch had completed a three-year course at the Union Bible Institute at Sweetwaters, South Africa, and Alvina a Teachers' Train-



ing Course in Swaziland. Like other missionaries, they had chosen to leave home and loved ones to serve where the Lord should direct them. Keen personal interests were awakened by their decisions, which also deepened the interest in the development of the work in the Africa field. There was the reaction of the missionaries who were to receive these reinforcements; the expectation of the natives as they welcomed those of their own color, though of a different tribe and language; the joy experienced by brother Bach, as a traveling companion to them; the enthusiasm of fellow students in the schools from which they came, and the loyal support of their fellow Christians in Swaziland—not to mention the interest taken by friends of Africa in the homeland who received news of their going through *The Missionary Broadcaster*. Their Christian home and their consecrated lives are of powerful influence in this new field.

#### SCHOOL WORK

With the arrival of Miss Eunice Ott at Msengedzi in January 1945, schoolwork was begun, and this has since been Miss Ott's responsibility and one of her main interests. In addition to the school where the heathen children were reached through intensive Bible study each morning, she found it possible to visit a number of villages that could be reached on bicycle after school hours.

This work is being carried on by Miss Lillian Nelson, since Miss Ott has gone to the homeland on furlough.

Classes were held for all, both young and old, and considerable interest was shown in spite of attendant difficulties, so prevalent in the mission field. Other classes, similar to Daily Vacation Bible School, were organized for the children in the various villages. Classes were held each day for a week in each village, ending in a big rally at the mission station on the last Sunday of the series. In this manner over 300 children were reached with the gospel through this particular effort.

Schoolwork is not the most encouraging in this new field, possibly not in any new field in Africa. In the first place the parents of the

children do not realize the importance of their children learning the three "R's"—at least not in formal attendance at school! This circumstance, and the many things that lure the children away, make any regularity in attendance a real problem.

The main interest of the parents is that their children find work as early as possible. Some promising young folk often leave school for this purpose, only to regret it later. Young boys may easily find work in the nearest town. Following the usual custom, they buy the one who is to become their future wife and begin paying for her on the installment plan! This is more important to them than other considerations. On the other hand, the work of the missionary is attended by great encouragement as he sees Christians learning to read the Word of God as a result of keen interest in the daily Bible studies.

#### PRESENT MISSIONARY STAFF

The return of missionaries to the field after a period of furlough is a time of great anticipation. Not only is *their* return, with renewed strength and enlarged vision, welcomed by those on the field, but it is a time of thanksgiving and praise to God for answered prayer when *new* missionaries accompany the returning workers.

When in May of 1946, Mrs. Danielson and Muriel returned to Africa, they were accompanied by Mr. and Mrs. Norman Everswick and their little son, Lynn.

Toward the close of that year the Dunkelds left for furlough and Mr. and Mrs. Orla Blair and their two children, David and Bonalyn, arrived on the field and were stationed at Msengedzi while learning the language.

Three new workers accompanied the Dunkelds when they returned from furlough in May of 1948, Mr. and Mrs. Russell O. Jackson and their daughter, Lynnette, from Canada, and Miss Lillian Nelson from Chicago.

This brought the total number of missionaries on the Southern Rhodesia Field, at the close of 1949, to eleven adults, and with each



*The Southern Rhodesia missionary staff*



*Mrs. Mary Danielson with pupils and teachers at Mavuradontha*

addition there has been increased activity at the established stations and advance into new territory as soon as the language has been mastered in sufficient degree.

Stations now number three: Msengedzi, Dande and Rukomitchi. A fourth, Hoya, situated between Msengedzi and Mavuradontha, is scheduled to be opened in 1950, as soon as the Russell Jacksons are able to make the move. Mr. Bach visited the field in 1947, and as the missionary party reached the place called Hoya and stood on the knoll overlooking a valley dotted with native huts brother Bach was so impressed by what he saw that he knelt right there and poured out his heart to God, that He would send someone with the gospel to these needy people. At the same time God spoke to the Russell Jacksons in Western Canada to attend the annual missionary conference held that year in Pontiac, Michigan. Here they experienced a definite call to Southern Rhodesia, and soon they were on their way. The true romance of missions has not died, and God's call is as clear today, for every missionary in His will, as it was when in the Antioch Church the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Mavuradontha Station, listed in TEAM Directory of Stations and Missionary Field Addresses, belongs to the Zambesi Mission, and is on a plateau above the Valley. Our missionaries have assisted in the work there from time to time, and Mrs. Danielson, stationed there permanently since her return from furlough, is our contribution of personnel to the training program from which we hope to get future national workers.

#### DEVELOPMENT OF THE WORK

Easter Sunday, 1946, the first seven converts were baptized at the Msengedzi station. These had been brought through a period of prescribed studies and of observation as to their Christian life and testimony in the community. It was indeed a day of much rejoicing as the missionaries recognized God's faithfulness in the lives of these new converts in giving them daily victory and grace to stand in the face of temptation and the opposition of the heathen about them.



The need for greater emphasis on attendance at the Sunday services at the station made necessary the transfer of the Sunday morning "sunrise" service in surrounding villages to a Saturday night service. This afforded an outlet for growing Christians—a means to strengthen and establish them in the faith. They accompanied the missionaries on their visits to the villages and participated in the evangelistic meetings. At one of these villages it was noticed that a crippled woman began to attend, though she had to crawl to get to the meeting. She listened attentively and seemed to enjoy to participate in the singing. One Sunday morning she surprised the missionaries by turning up at the regular service at the station. She stayed after the service for prayer, and what joy there was that morning as she was born into the kingdom—though crippled in body, a perfect babe in Christ, with the joy of heaven on her face! From that time on she never missed the Sunday morning service or the midweek prayer meeting, though she must crawl on her hands and knees the mile and a half from her home across the river. Even when the river was in flood she would come as long as she could keep her head above water. The deep joy and satisfaction of seeing her grow in grace year after year have been of encouragement to the missionaries and to all who have known of her zeal.

Trips to survey new territory were interspersed with the regular camping trips to villages farther and farther from the home base. Occasionally one of the older missionaries would come up from Swaziland. Missionary M. D. Christensen came up in the summer of 1946 and accompanied Mr. Dunkeld and Mr. Everswick on such a trip. This took them through territory where the Dande Mission Station is now located, some 50 miles from Msengedzi, and the Rukomitchi Station, a much greater distance up the Valley. These trips were of importance. In May, 1947, Mr. Christensen came again, accompanied by brother Irl McCallister, Miss Esther Mosvold and Rev. T. J. Bach. On this occasion the first Southern Rhodesia annual field conference was held, and the presence of these experienced workers served to emphasize the co-operation between the South Africa Field and its younger sister, Rhodesia.



*Mr. Bach visits Southern Rhodesia*

### *The Rukomitchi Station*

The following year, in May, work commenced in earnest on the Rukomitchi Station. Mr. Everswick and Mr. Blair began with the preliminary clearing away of the underbrush and the making of brick for the building. There seemed to be a sense of reality and assurance that came from these material labors. The eager young missionaries envisioned the completed dwellings and other appointments which would make the opening of this new mission station possible. Soon faith was to be honored, and the years of praying and planning were to bear visible fruit.

From the very beginning they were thrust upon the Lord in helpless dependence. There seemed to be so many obstacles and the work had to be completed before the rains, which usually came in

November or December. There had to be the recruiting of native labor, the clearing of the land, the making of brick, the securing of other building materials, and transportation problems to overcome. And if there had to be dependence upon God in material things, how much more in the spiritual! Could the barriers be broken down? Distrust of the white man was one of the strongest of these. How would he be received? Would the light of the gospel when brought by these new missionaries penetrate the heathen darkness as it had done in other places? How should they proceed to take the first steps in this direction?

The work was completed on time, and the Everswicks moved to the station in November 1948. Only God, through the blessed Holy Spirit, could undertake in the spiritual work to follow. He proved His faithfulness. From the first, attendance and interest were good. The Word of God was given out, the missionaries doing their best with their knowledge of the Shona language. They had used



*Out in front of the missionary home entire families gather*

every available moment in language study since coming to the field, both while out on trips and during building operations, and now they were to have their reward. One day one of the native men stepped out before the entire group of assembled natives and said that he wanted to get right with God. This proved to be the beginning of a deep spiritual work, for since then others have followed his example, and there is now quite a number of professing believers.

The Rukomitchi Mission Station has its own national worker, and the missionaries are rejoicing in this provision of the Lord. This man, Scaval by name, and his wife have been a great blessing to the work through their life and testimony. Ofttimes God in His mercy and wisdom permits bereavement or some other deep experience to bring His chosen servants to the place of full trust and surrender. So it was in this case. The dearest one they had, a precious little boy, died and was buried. At the side of the grave the father knelt in deep sorrow and poured out his troubled heart to God. But he arose from his knees with a new light on his countenance as he



*The women and men sit and listen to the gospel message*



testified to those who were gathered about him, of the assurance that God had given him that he would see his son again. From this time on he more earnestly studied the Word of God, and it began to show in his happy and victorious life. His own conversion dates from the Sunday following the burial of Rudy Danielson on that Thanksgiving Day of 1943, when Mrs. Danielson said farewell as she was leaving on furlough. Was it a coincidence that on the Sunday Mrs. Danielson returned from furlough his wife gave her heart to the Lord in joyous surrender?

The location of this mission station provides everything commonly associated with pioneer work in the mind of folks in the homeland. It is far from civilization, being 234 miles from Salisbury, and 24 miles from the road that leads into Northern Rhodesia. The station gets its name from the river on whose banks it is located. The Rukomitchi River is tributary to the larger Zambesi River. The surrounding country is mostly dense brush, and animal life abounds. The missionaries can relate several interesting experiences from their travels in the bush. Tropical pests abound, among them the dreaded tsetse fly, which is the carrier of sleeping sickness. The climate is hot and dry, like the rest of the Valley, but when the rains come, transportation by road is cut off for five months of the year. The nearest white neighbour is ninety-seven miles away. Each week the natives walk to a place twenty miles from the station to pick up the mail bag left at this point by a native bus. They must go by twos, as they say it takes two to watch in both directions along the trail for wild animals, such as lions, that might attack them. In the light of this, much prayer should accompany the letters that come to the missionaries in that mail bag!

### *The Dande Mission Station*

The site for the Dande Mission Station had been chosen at the confluence of the Hunyani and Dande rivers, and this seemed to be an ideal spot. There were several villages in the surrounding district, and it appeared that these could be reached with a minimum of travel. But the site had been chosen in the dry, or traveling season, and when the rains came the beautiful little plateau overlooking the

river became isolated, and it was impossible to reach any of the villages. A two-room house had been built, and the Orla Blairs occupied this station on December 8, 1948, and lived there until June 1949, when they moved to a new site.

After considerable study of the district, it was decided to move some twenty miles farther down the Hunyani River, near a very large native village. This brought the Dande Station within half a mile of the Portuguese East border, directly opposite that vast unreached, northern portion of Portuguese East Africa. If the missionaries cannot enter that land, there is nothing to hinder the natives from coming across, and when they have received the gospel, to take it back with them to their own people. In this they will obey the Lord's command to the man whom He had cleansed, "Go home to thy friends, and tell them how great things the Lord hath done for thee." The headman of the village was very happy that the station was to be built in his area, especially when he learned that someday there would be a school for his children.

A three-room house has been constructed in which the Blairs now live. This is a decided improvement over the grass shelter they were obliged to occupy while this was being built. The power of the Evil One is keenly felt in opposition to the gospel, but little by little it seems to recede and opposition is broken down. At first the word was passed around that the message brought by the missionaries was a lie. But after some weeks a woman was overheard assuring another that, "The missionaries *are* teaching the truth." Even this little encouragement seemed big to the anxious missionaries.

During the first months in which this station has been established, several needy medical cases have received attention. A little girl was brought in who had been badly burned due to the carelessness of her drunken parents. She had to be kept under constant care for three months, and during this time the parents came to live near the station, where they heard the gospel message each day they were there. Another, a little baby, was starving to death because the mother could not give it sufficient milk. The missionary nurse,

who is also a mother, lovingly brought this baby back to life with a formula of canned milk. As these cases are cared for, the Word is given out to all who come near, and in regular services the gospel is preached to those who gather.

The father of the little girl referred to in the preceding paragraph came back and accepted the Lord, and others have come seeking peace with God.

Sickness has attacked the dauntless missionaries again and again, and there have been times when they almost despaired, but God has been merciful and there have been no more missionary graves. As the new missionaries have come to the field, they have been initiated to native life and customs. Life in the heathen villages holds quite a fascination for them until they begin to understand the depth to which the people have fallen. The all-night beating of drums means more than a tribal gathering of heathen men and women. It means drunkenness and debauchery, for the drinking of beer accompanies the heathen ritual. Sometimes they stagger homeward at dusk in a drunken stupor, or they stay all night when the drumming is for someone who has died. This drumming is kept up in low rhythm all night and only ceases when the rising sun brings the first rays of light to the eastern sky. Then a year later there is a final beer drink accompanied by dancing, which is kept up for three days. This is to assure the spirit of the departed relative that it is not forgotten, and that it should not come back to trouble the village. The missionary accepts the tremendous spiritual burden for a people so steeped in sin and superstition, and holds out in prayer to God for their deliverance. God's praying people in the homeland must take their share of this burden, as they have done in the past, if the work yet to be accomplished is to be crowned with success.

### *Future Responsibilities*

As the missionary work in the field grows, it gathers momentum, and as the missionaries' knowledge of the yet unreached peoples round about them increases, the burden laid upon them for the lost also increases. The mission stations already established in the Zambesi Valley have as their responsibility the reaching of some

20,000 people. Beyond these limits there are two reserves now open, as yet untouched, with an estimated 15,000 souls. These, too, must be reached with all possible haste.

No doubt the greatest need for the future development of the work is that of trained pastors and teachers. Seven of the young men from the Valley are at the boarding school at Mavuradontha, and it is hoped they eventually will answer the call of the Master for service among their own people. In a not-too-distant future, a Bible training school must be an important part of the missionary program.

Land has been donated in Salisbury, the capital of Southern Rhodesia, for a mission center. There is a native population of many thousands needing spiritual help, and a white population of 30,000. Since a number of the Christians from the Valley have come to Salisbury for work, they must be followed up with Christian care and encouragement. Such a center would serve the mission and the missionaries in the field in innumerable ways.

The pioneering spirit in missions still lives on in Africa, and in the Southern Rhodesia Field bright lights have been kindled here and there in the vast stretches of the Zambesi Valley where but yesterday all was dark, and where, in this Valley of the "shadow of death," men were far from God.

#### MISSIONARY DIRECTORY

Orla O. Blair . . . . .	1946
Mrs. (Carlson) Blair . . . . .	1946
Mrs. E. R. (Maluske) Danielson . . . . .	1936
F. Orval Dunkeld . . . . .	1939
Mrs. (Hughes) Dunkeld . . . . .	1939
L. Norman Everswick . . . . .	1946
Mrs. (Tallaksen) Everswick . . . . .	1946
R. O. Jackson . . . . .	1948
Mrs. (LeGrow) Jackson . . . . .	1948
Miss Lillian M. Nelson . . . . .	1948
Miss Eunice I. Ott . . . . .	1944





MAP OF THE PAKISTAN FIELD

THE

# *Pakistan*

FIELD

*S*TAND FOR A MINUTE on one of the high peaks of the Western Himalayas and look southward. Out over the foothills down below, lie the wide, verdant plains of Punjab (Five Waters). And shielding your eyes as you look farther to the south, you might see the hot Sind desert which stretches far beyond to the shore of the Indian Ocean and Pakistan's greatest seaport, the city of Karachi.

Here lies a nation only a few years old, born out of the partition of India, and emerging through strife, bloodshed, and hardships. West Pakistan is the northwest corner of what was formerly that portion of India, and it is a land of variety, its topography and weather ranging from extreme to extreme.

Traveling from Karachi inland, one would pass through the hot and dry Sind desert to what are now the well-irrigated and fertile plains of the Punjab; then climb the low range of salt mountains north of the Jhelum and the upper plateau around Rawalpindi, into the western range of the glorious, snow-capped Himalayas.

Off to the west of this path and running along the border of Afghanistan lie the beautiful Baluchistan hills.

As in many subtropical countries, extreme dry heat in early summer is followed by the muggy, humid heat of the monsoon rainy season. This is relieved by the lovely fall weather of October, November and early December, and then comes cold January and February. An early spring in late March and April brings us around the cycle to another hot season.

Like the topography and the weather, the people are varied. Many refugees, forced into this land by the communal riots, took refuge in the larger cities where they added to the hordes of beggars already in the streets. Gradually a large proportion of these displaced people will find their places in the life of the community, which is much the same as in all large cities of India. The bulk of the population, however, are farmers living together in villages and tilling the land for themselves or as share croppers. They are a self-reliant, colorful people that challenge the efforts of the westerner who seeks to win their confidence.

Villages are scattered here and there across the countryside and are usually built around a well, beside a stream, or near some available source of water. Along the narrow streets the people are crowded together for protection, fellowship, and convenience. Each village is a self-sustaining community and is complete with bazaar and mosque.

Somewhere, usually near the mosque, will be found the common meeting place. It may be recognized by no more than a simple platform raised above the street, but here the village men gather to discuss the affairs of the village, their country, and the world. Here they gather to smoke the "hooka," the Pakistani version of the North American Indian "peace pipe."

The villages in the southern part of the country and in the Punjab are open and accessible, but in the Northwest Frontier Province and in the tribal areas villages are walled and have only one entrance. Here, as elsewhere, the common man carries a rifle, a revolver, or some other weapon wherever he goes. Though this may seem like the old West, in America, the tall, stalwart Pathan,





*Tribesmen of the Northwest Frontier  
Note the different types of dress and headgear.*



*Looking up through the Kyber Pass, of special importance in relation to missionary work because of the constant flow of people to and from Afghanistan through this pass*



or frontiersman, is a likable fellow, and as long as he is not offended, is congenial and peaceable. In some of the villages as in the larger cities, well-to-do landowners are to be found. Many of the villages are ruled by "khans" who own the land tilled by the entire village and who regulate the wages, living conditions and the social life of the people. This is reminiscent of the old feudal system.

Several years ago The Evangelical Alliance Mission became interested in this land, particularly the strategic and needy area along the borders of Afghanistan. After repeated pleas from those who had seen India's spiritual need, notably Miss Margaret W. Haines of Philadelphia, former missionary to India, and with the help of Dr. Robert H. Glover, missionary statesman, a cooperative arrangement was worked out with the United Presbyterian Board of Foreign Missions enabling the first of our TEAM missionaries to enter. Under this affiliation, Dr. and Mrs. Andrew T. Karsgaard and son David were the first to land at Karachi, on Thanksgiving Day of 1946. They proceeded at once to Taxila Hospital, and began language study. In February of the next year, because of the urgent need for nurses, Miss Verna Zeitler was transferred from our Khandesh field in Western India to Taxila Hospital, in the Punjab. Within three months, on April 14, 1947, Miss Marion Temple, R.N., and Rev. and Mrs. Carl W. Davis, with Judith and David, arrived in Bombay. These missionaries all met in Landour, for the first time, when they entered the Landour language school for the summer. Here baby Louise Karsgaard was born, bringing the missionary family to ten in all.

Before the TEAM missionaries had been on the field a year the political crisis in India came to a head; India was divided, and the new nation of Pakistan was born. Communal riots that had been fomenting for months and already had broken out in several places now lashed out in new, almost satanic fury. Thousands met death, or heartbreak and suffering as literally millions were uprooted and forced to leave their homes. Down through this turmoil and horror God led seventy national Christians and missionaries, including our own, through a five-hundred-mile journey of miracles. Three times

they were refused permission to attach their railroad car (third class) to trains going through. Later they learned that all three of these trains were either wrecked or shot up. They arrived in Lahore to find that God was to undertake for them again in a manner that so eloquently spoke of His loving care for His own. Their car was attached to a freight train leaving Lahore early in the morning. Only one train had time to follow them before the tracks along the way were washed out by flood waters.

Rejoicing in God's goodness, the tired and happy group sang the Doxology as they were approaching Rawalpindi, only three miles away. Just then an order came to barricade the windows! A refugee special was expected, and there was the probability that there would be shooting. For a long hour and a half they waited fearfully, with windows barricaded and plans to lie on the floor for safety as the train went by, but God permitted a change of signals, and their train moved on without incident. Tired and happy they arrived in Rawalpindi after curfew, and again through God's provision found an army truck which brought them to the college compound. With full hearts they praised God for His miraculous care and keeping, and for the luxury of a good bath and sleep in more assuring surroundings.

Dr. Karsgaard remained in Lahore to assist in the setting up of relief units under the Christian Committee for Relief. Miss Verna Zeitler joined him in the first unit to begin work in the East Punjab, ministering unto the thousands of Moslem refugees who were in camps there while enroute to Pakistan. Three weeks later, Miss Marion Temple and Mr. Carl Davis joined a unit in another sector of the frontier.

The experiences of that time, though they have left deep impressions on the memory of the missionaries, may best be forgotten. They are recorded elsewhere, on the pages of secular history, and the world is convinced that all concerned did the very best possible, under the circumstances, to work out a solution to the great problem confronting India with her heterogeneous populations. The plight of the refugees, both of the Moslems moving toward Pakistan and the Hindus migrating to India, beggar



*Refugees carrying bed and baggage during the time of transition when Moslems left India for Pakistan and Hindus fled Pakistan for India*

description, but our missionaries feel that a few terse sentences should be recorded here:

“ . . . 100,000 were huddled together in open fields with only torn blankets propped on sticks for shelter from sun and rain; disease was rampant among them, and as many as twenty to thirty died daily of cholera; 100,000 in another camp were slowly starving for lack of food and water—hundreds with large, open wounds covered only by scraps of dirty cloth; a human river of people tramping the highway, raising a cloud of dust that could be seen for miles, still 270 miles from Pakistan—a decimated people who had to leave their own sick and disabled behind to die; children trampled under foot at the railroad stations in the mad rush to board trains for Pakistan; 7,000 crowded on one train, sitting on top, between the cars, and riding the “rods” underneath; and those who had reached Pakistan crowded by the 100,000 in a single camp, living in what shelter they could find, and dying at the rate of 400 a week. . . .”

The position of the Christian community at this time was unique. The Christians were not regimented, and were permitted



*Children in Pakistan, precious children whose future happiness may be assured through introducing them to the Lord Jesus Christ*

to move freely among the people of all faiths. Opportunities were afforded to witness to many of the grace and mercy of God, and in many instances several contacts were made with these same families as they moved steadily onward. It is hoped that these contacts will eventually bring forth fruit. One of the relief workers gives this testimony:

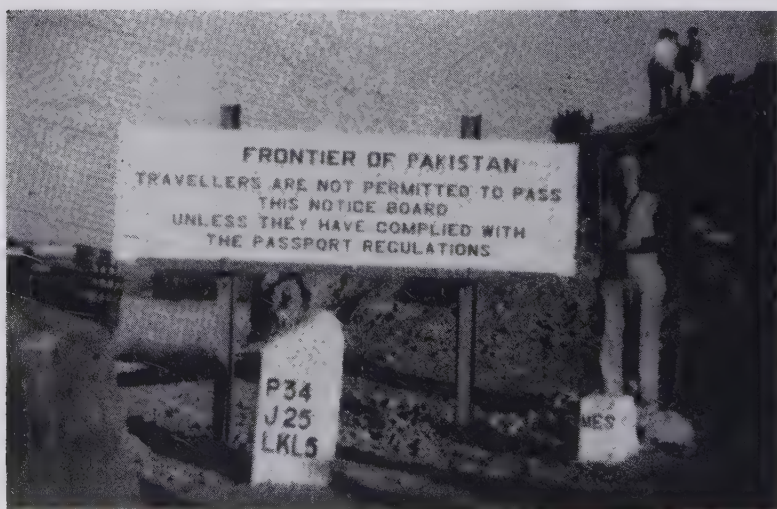
"We needed beds for a field hospital we were setting up in one of the camps, and I was detailed to go with the liaison officer to a Moslem village in search of some. This was my first experience in a real Indian village, and it shall not soon be forgotten. We parked the Jeep and trailer outside the village, and as we walked in we discovered that we had come directly to a council meeting. The village fathers and as many of the townsmen who could crowd in, came near to hear what we had to say. The liaison officer explained the purpose of our visit, and exchanged remarks with them about other business, and we were ready to leave. Before going, however, I thought these men should have some Christian witness, so in stumbling Urdu I tried to tell them about the Saviour and to express the wish that they all come to know Him. It really



wasn't much, but what a thrill to tell the men of India about Christ for the first time! It was among the families from this village that we later had repeated contacts."

Mrs. Davis and Mrs. Karsgaard stayed at home with their families and carried on language study, but they were to have the opportunity to do relief work right at their very doors. As many as 1000 refugees were arriving in Rawalpindi each day. Many were sick and dying, others had horrible sores that had to be treated, and all were in need of clothing, food and shelter. When the peak of the emergency was over the missionaries were permitted to return to their stations to continue their work and the study of the language.

In October of 1948 our General Director, Rev. David H. Johnson, visited Pakistan, and in the company of Dr. Karsgaard, Mr. Davis, and Rev. Wm. Sutherland of the United Presbyterian Mission, made an extended tour of the area the Mission hopes to develop. His spiritual influence, advice, and help was a blessing to the missionaries, and they were reluctant to see him leave. Mr. Johnson at that time wrote from Taxila in terms that give us an



*David H. Johnson and friends on the Pakistan border*

insight into missionary labors already laid down and what should, by God's help and guidance, be done in this field in the immediate future:

"Tonight at midnight I leave for the Tibetan Frontier Field. These lines are written from Taxila, where Dr. Karsgaard and our nurses are laboring. Ministering to the needs of the body opens a great door of opportunity for ministering to the soul. All of our missionaries are here at present; otherwise the Davis family is serving at Rawalpindi. We have had refreshing times of fellowship. God is using them to His glory.

"A few lines as to the medical work will give some light as to what is being done. This morning Dr. Karsgaard operated on about thirty patients for cataracts. I witnessed his 500th such operation here. Wonderful it is when sight is restored. In about 98 per cent of these cases sight is regained. This is marvelous, but still more marvelous is to see the spiritually blind come to Christ and receive cleansing from sin and a new life in Him.

"To meet our little band of missionaries on the Northwest Frontier was, indeed, a delightful experience. To fellowship with



*The hospital at Taxila has been so crowded out-patients have been bedded down in the corridors*

God's faithful servants is always an inspiration. An urgent request that I come with all possible haste, to enable me to attend an important conference made it necessary that I go by plane; and here I am, halfway around the globe, yet quite close to home. The speed of travel is just another sign of the nearness of the end of time, and suggests to us that we must hurry to get the gospel message to as many as possible before the Lord's return. His coming, we believe, draweth nigh and the King's business requireth haste.

"Although my stay in Pakistan is brief, it has been my privilege to travel extensively. We have been to the borders of Afghanistan, where we stood on its soil. It is a land closed to the gospel. We have been close to the borders of Kashmir, where war is now raging. The sound of gunfire we often heard. We have been through the Northwest Frontier Province, crossing tribal lands where no government is in existence. Through all our travels in hazardous places, God spared us. We have seen the need, and now keenly feel the burden. The peoples of these lands above everything else need the gospel. Who will bring Christ to them? Pray with us for laborers.

"The United Presbyterian Mission has labored for many years in Pakistan. Our missionaries entered this land at the kind invitation of and in affiliation with said mission. The unoccupied areas are far-reaching and the challenge of the missionary call is overwhelming. The need is very urgent. While the doors remain open many new workers should be sent forth. Pray the Lord for laborers who are so desperately needed for this part of the world. Pray for these needy people. May many of God's children, with a zeal for souls and hearts filled with the love of Christ, be willing to give their lives for the salvation of these lost millions."

Since the fall of 1948 considerable progress has been made and reinforcements received. Rev. and Mrs. Donald Fredlund arrived at Karachi, from Canada, on May 12, 1949, and after some months of language study have been stationed with the Davises in our new field in the Hazara District of the Northwest Frontier Province.

The United Presbyterian hospital work at Taxila continues to grow, and full-time evangelistic workers have been assigned to help the missionary medical staff in dealing with the patients in spiritual matters. This center, which draws patients from great distances, as well as the evangelistic work in our own district, should be a focal point for the prayers of God's people in the homeland. The last available report from Dr. Karsgaard, dated November 10, 1949, gives the following data:

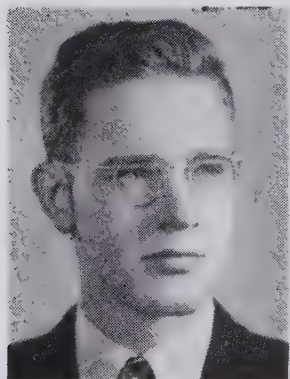
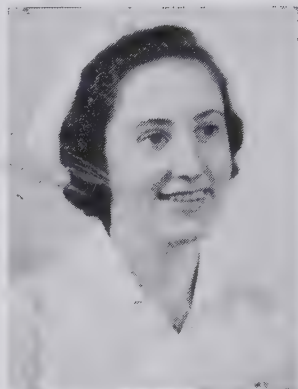
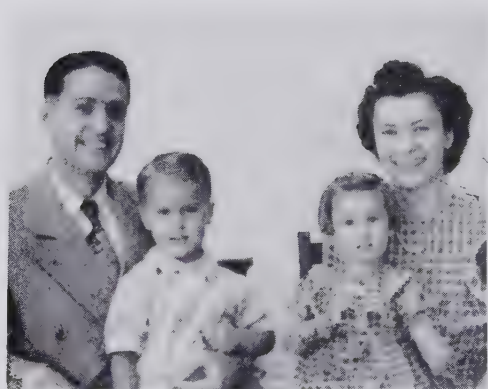
"Our hearts are full of praise to God for His many blessings. The hospital work continues to grow. So far we have had 2355 in-patients this year. Major operations totalled 1264, and minor operations 645. About 1000 of the major operations were eyes, with 864 cataracts. This next year should be even bigger with two missionary doctors working full time. Spiritually it is hard to assess the results. A Massachusetts eye specialist who is with us for this busy season is amazed at the 20 to 35 cataracts which are done daily during the heaviest weeks. Thank God for the strength and the good results.

"During the heaviest days we had 395 patients to bed down. Every patient has a relative along to look after his food, etc., so this means that the potential congregation on our compound is two or three times the number of patients. One of the side rooms of the new chapel will be used as a reading room for the patients and their relatives. This should prove a real 'sowing and fishing place.' Pray that the daily witnessing, the nightly pictures, and the printed Word, may be used mightily by the Holy Spirit."

The Evangelical Alliance Mission has asked for the responsibility for the large Hazara District. This opens up an area with some 800,000 souls. Both the Urdu and the Pushtu languages are used here. The Hazara District is heavily populated and is ready to be worked. Much work has been done here in past years by the pioneer missionaries, Rev. and Mrs. A. D. Paterson. Mrs. Paterson was a nurse, and did extensive work among the women.

The first TEAM station in this district has been opened at Abbottabad, a city of some 27,000, and it is here that the Davises and Fredlunds live. After the establishment of a permanent evan-





*Dr. and Mrs. Andrew T. Karsgaard, Miss Marion Temple, R.N., Mr. Wm. Pietsch, Mr. and Mrs. Don Fredlund, Mr. and Mrs. Carl Davis, Miss Karen Pedersen, R.N.*

gelistic center, our missionaries plan to move into the surrounding villages with the gospel story of Jesus and His love for them. One of the first steps is to open a reading room where those who can may read the Word of God and Christian literature in their own tongue. Our medical staff, now at the Taxila Hospital, hopes to do itinerant medical work in the territory during the winter months, which is considered the slack season at the hospital.

Work among the Moslems is not easy, nor has it been particularly fruitful. The converts, though staunch, have been few in numbers. This may be hard to understand when we consider the men of God who have labored among them, but one reason may not be too hard to find. They are bound to their religion so strongly that any who dare respond to the gospel message are subjected to severe persecution and even death. When a villager accepts salvation in Christ, he must flee for his life. In a new community, far removed from his own family, he may witness openly. This is the rule rather than the exception. The very name of this country, whose existence is due to religious rather than political incompatibility with Hindu India, would indicate the fervor of its people: *Pak*, meaning *holy*; *Stan*, denoting *place*. Pakistan: the holy place, or the place of the holy.

The arm of God is not shortened, nor His power limited. The gospel of Jesus Christ is the power of God unto salvation to all—even to the Moslems. And prayer, believing prayer will prevail.

#### MISSIONARY DIRECTORY

Carl W. Davis.....	1947
Mrs. (Larson) Davis.....	1947
A. Donald Fredlund.....	1949
Mrs. (Johnson) Fredlund.....	1949
Andrew T. Karsgaard, M.D.....	1946
Mrs. (Pierce) Karsgaard.....	1946
Miss Karen Pedersen .....	1950
William C. Pietsch.....	1950



MAP OF TIBETAN FRONTIER FIELD



THE

# *Tibetan Frontier*

FIELD

**D**URING WORLD WAR II a young naval officer on duty in the Pacific theater wrote a letter to The Evangelical Alliance Mission, this letter being received at the Chicago office. Other letters followed, and when he returned to the United States, still in uniform, he visited the mission headquarters to learn more about the Mission and its mode of operation in the foreign field. Together with officers of the Mission, time was spent in prayer to seek God's guidance. This young doctor, serving as a medical officer, was Bradford E. Steiner, and through him The Evangelical Alliance Mission had its first official introduction to the Tibetan Frontier Field.

The story of the Tibetan Frontier Field has been so closely linked to the personal history of the missionaries who first initiated the present activities in this strategic area that it logically should begin with them. They are Rev. and Mrs. E. B. Steiner, father and mother of Dr. Bradford E. Steiner.

The elder Steiners came to the Tibetan Frontier after 10 years of missionary service in Central India, where they acquired con-



siderable experience in various phases of general missionary work which included work with lepers. They settled at Dharchula, a station on the borders of Nepal and Tibet, and here they continued and developed the work that had been begun by Dr. M. A. Sheldon, of the Women's Foreign Mission Society of the American Methodist Church.

Dharchula is located in Almora District in the United Provinces of India, and lies just across the Kali-Ganga River from Nepal and right up against the western shoulder of Tibet. Here near the Tibetan border Bradford and Anita Steiner grew up, until it became necessary for them to leave for the United States to complete their education.

By the spring of 1947 they were ready to return to India and the Tibetan Frontier, there to lay their lives on the altar for missionary service. But in this they were not alone, for both had married and had families. "Brad" married Martha Milbourn of Chicago, and they had a daughter, Natalie. Anita had become Mrs. Charles E. Warren, and the Warrens had a daughter, little blue-eyed Beth Ann. These two couples set sail for Bombay on the S.S. "Flying Enterprise," May 7, 1947.

On the Tibetan border their anticipated return stirred the imaginations of the national Christians through those who still remembered them after 12 long years of absence, and deeply moved the hearts of two missionary parents who had spent 30 years in India and the last ten years alone. Now they were to receive the reinforcements for which they had prayed so fervently. Four young and strong missionaries! And they were to see once again their very own loved ones. . . .

It was impossible to sit still and wait, some 1200 miles from Bombay, so they set out to meet them. Father Steiner was 69 and Mother Steiner 66, but they felt like 50! They set off afoot. A horse had been promised, but the man with the horse did not show up, so they walked together the first 65 miles. The remaining 25 miles to Almora was negotiated with the aid of a pony which they took turns riding. Next came 81 miles by Indian bus and



*Mr. and Mrs. E. B. Steiner, founders of the Tibetan Frontier Mission*



*The celebration of the twentieth anniversary of the work was also  
a welcome to new missionaries by the native church*



*Dr. Bradford E. Steiner preaching to the crowds at the "preaching rock"*



*Tibetans and Nepalis listen in rapt attention to the gospel message*

1003 miles by train, but it seemed like riding on a magic carpet when they thought of that meeting in Bombay. They were there when the ship pulled into the harbor, and as it edged closer and closer to the quay they could see someone waving frantically from the rail. It was on the dock that they met their children and grandchildren in fond embrace. A few months later, back on the field, they celebrated the 20th Anniversary of their first coming to Bhot, on November 1, 1927.

The following year became one of joy and increased activity, in preparation for the arrival of still more reinforcements. Mr. and Mrs. Don A. Rubesh and daughter, Donita; the Misses Pauline Gibbs, R.N., Helen Dosso, and Dorothy Marshall were the newest missionaries to arrive, bringing the missionary family to a total of eleven adults!

It was also a year of sorrow and resignation. Baby Cheryl Steiner had come, to be the first missionary child born on the frontier and to brighten the missionary home and circle. Cheryl became ill while with her parents on the mountain trail between Dharchula and Almora, and died a few days later in spite of every effort to save her life.

Toward the close of the year, the General Director of the Mission, the Rev. David H. Johnson, came across from Pakistan on his visit to missionaries and national Christians and a survey of the field. These were profitable days of fellowship, prayer and witnessing. He was to see the throngs crowding around the "preaching rock" at the Joljibi Mela (fair), as both Steiners, father and son, pleaded with them earnestly. This was the annual "*mela*" season when Tibetans and Nepalese from across the borders mingled with the Bhotiyas, in large numbers. He was to tramp the trails with Missionary Don Rubesh and Dr. Bradford Steiner in visits afield and to cross the footbridge over the Kali-Ganga River into Nepal, where they were kindly received.

Brother Don Rubesh was his traveling companion on the 90-mile return trip to transportation at Almora, from where he journeyed to Bombay in time to spend Christmas with our Western India missionaries.



The year 1949 dawned with high hopes for increased impetus in the work on the Tibet-Nepal Frontier. The new missionaries were busily engaged in language study, but already plans were formulated for necessary steps for the expansion of the work, and father Steiner worked with zeal for the establishment of a leprosarium and other projects that had been his constant dream for more than 20 years. But for him, God moved in a manner hard to understand. He took his life-companion and fellow missionary of so many years. Mrs. Steiner went to her heavenly reward, September 2, 1949.

Death came while she was in the line of duty without diminished strength or zeal. All morning she had been in the dispensary ministering to the physical and spiritual needs of the people. Shortly after noon she went to meet the King. She was unaccompanied at the time of her going, except for one of the beloved Indian Christian women.

Her life was a sweet fragrance to all with whom she came in contact. Her love and devotion to her Lord were manifested in her daily living, for she had completely yielded her life to Him and wholeheartedly did whatever she considered to be His will. From the human standpoint hers was a life of sacrifice and toil, but having laid aside every weight, she ran with patience the race that was set before her, looking unto Jesus the author and perfecter of her faith.

Her body was laid to rest in the Tarkot Mission Cemetery adjoining the mission property at Dharchula, on the mountainside facing Nepal. Her influence has not ended. May her life continue to be a challenge to present and future missionaries in the Tibetan Frontier Field, to the national Christians, and all who pray for this work.

Affiliate agreements between the Tibetan Frontier Mission and The Evangelical Alliance Mission were completed late in 1946, with the wholehearted co-operation of the home constituency, as well as of the missionaries in the field, who became members of the TEAM family. Financial support has continued, and this now

flows through the Chicago office where accounts for distribution are kept, both of individual missionary support and field funds. The prayer support brought into this affiliation has strengthened the hands of the workers at home and on the foreign fields.

Tibet and Nepal have been known as closed lands to the bearers of the gospel light, but since that glorious light dispels the darkness and its power of death, even in "closed" lands, there are indications that our younger missionaries shall be privileged soon to accomplish that for which an older generation so painstakingly laid the foundation—the opening of the borders to gospel work! The price which must be paid will be high, of that we are certain, but each one of the workers is willing to spend and be spent for the gospel's sake, and for the sake of lost souls beyond these borders.

Since 1930, no doubt because of medical aid to the people, and their manifest love for both old and young, our older missionaries have been able to cross the border to visit the neighboring villages in Nepal. And as early as 1930 the elder Steiners were granted permission to enter the tightly closed land of Tibet, and visit the celebrated Kumb Mela at Mt. Kailash, held once every twelve years.

On this first occasion 20 days were spent inside Tibet, and twelve years later, in 1942, they spent 35 days on the trip to the mela. A shorter trip into Tibet, of five days duration was made in 1938. The effective witnessing of the Tibetan evangelists who accompanied them was a source of encouragement to the missionaries, and they were duly impressed by the reverence and respect shown them by the Tibetans from all walks of life.

Much prayer has gone up to the throne of grace for the closed lands of Tibet, and Nepal. These incidents are shared with God's praying people for their encouragement in the ministry of intercession, and to emphasize the fact that God is using the missionaries and native evangelists in the most difficult fields.

It is the heart desire of the missionaries that God should have all the glory, both for any victories won now and for the fruit that shall remain as a result of the most strenuous missionary effort.

This story of gospel work on the Tibet-Nepal frontiers leaves us looking into the future, even as it leaves the missionaries still looking with longing across the borders, awaiting the day when all barriers shall be removed and the gospel freely proclaimed.

That portion of the story, which must be told now, takes us into the past as well as the present, and, as we follow the missionary in some of his experiences, we are stirred and inspired.

In retrospect we are privileged to stand by his side as he raised his hands heavenward from the 16,750 foot eminence of Lipu Pass or the dizzy heights of Darma Pass, 18,000 feet above sea level, and with agony of soul and his face toward Tibet prayed for the people and for an open door to their hearts. We are privileged to follow him as with trembling heart he witnessed to the people and their leaders of the love of God. In Tibet the word of the tribal leaders is law, and as they choose, their people are inclined to follow.

Back at the mission station we kneel in prayer alongside the veteran missionaries as they wait on God for reinforcements so that the work at the home base may be extended and invitations accepted, including those from nearby Nepal and the more distant highlands of Tibet. And now that reinforcements have arrived and are ready to lay hand and heart to the work, we pray that the young missionary may inherit the respect and good will earned during the twenty years of praying and waiting. On the Tibet-Nepal frontier we have a situation to challenge the prayer warrior and capture the imagination of the missionary-minded, and give deep experiences in the zest of conquest. "Ask of me, and I will give . . ." and "the gates of hell shall not prevail" are in God's Word for those who will believe and act upon it.

The Tibetan Frontier Field is located in the United Provinces of India, on the borders of Nepal and Tibet, and lies in the midst of the Himalayas, the world's loftiest mountains. Nepal is an independent country, secluded in these Himalayas. Tibet, "the roof of the world," is north of the Himalayas and has an



*A faithful national worker and his wife*

average altitude of 13,000 feet above sea level. The Great Trans-Himalaya Range, containing such well-known peaks as Mt. Everest, Kinchungjanga, Nanda Devi, Nanda Kot, Kamet and Panch Chulas (five sister peaks), forms the main barrier between Tibet and its southern neighbors. There are several passes over this range, but they are all over 16,000 feet above sea level.

Several distinct groups of people are found in this area, and the primitive setting of our field is reflected in their varied languages, customs, modes of travel, work and religions. The Paharis, or "hill people," predominate. They are Caucasian as to race, and their religion is Hinduism mixed with Animism (spirit worship). Their group of dialects, which are derived from the Sanskrit, are known as Pahari. The Pahari dialects are simple, have a limited vocabulary and vary from area to area. These dialects have not as yet been reduced to writing. The Paharis also speak Hindi, which is used in the schools and by the government. They are farmers and live in small villages, in accordance with the custom in all of rural India. Many have secondary trades, and some are shopkeepers. Scattered among them are the Brahmins, who are the traditional shopkeepers and money lenders. Being orthodox





*Crossing the bridge across the Kali-Ganga River into Nepal*

Hindus and belonging to the highest caste, they consider themselves superior to the Paharis about them.

Another group of people in this area are the Bhotiyas. They are Mongolian in race, and probably migrated centuries ago from Tibet. They possess an animistic religion of their own, which probably has been derived from the ancient Animism of Tibet, and greatly influenced by Hinduism. The Bhotiyas are farmers and traders. They are a progressive and industrious people, more so than the people of the other groups in this area. The women devote themselves to weaving woolen cloth, blankets, and beautiful rugs. Men, women, boys and girls may be seen constantly at their hand looms. Although their population numbers only into the thousands, the Bhotiya language is divided into several distinct dialects. They also speak Hindi, which is the language of all the schools. The name of Bhot district owes its origin to the Bhotiyas, who inhabit it.

The inhabitants of Nepal are known as Nepalīs or Nepalese. Their physical characteristics vary from one clan to another. Some of the inhabitants of central Nepal have Mongolian traits. The

dwellers of Western Nepal are similar to the Paharis, and history suggests that they are descended from the same stock. Hinduism is the religion of Western Nepal. The Nepalis speak a language similar to the Paharis, and this also is divided into several dialects.

Nepal has no railroads, and motor roads are found only at the capital city of Katmandu. There are no roads of any kind connecting this city or the country with the outside world. The only transportation is over precipitous mountain trails. There are no airfields. Nepal has few schools, and it is estimated that only three per cent of the population are literate. The people continue to live in ignorance, superstition and ill-health and to till the unproductive soil by methods used for the last two milleniums.

There are a few dispensaries and hospitals in Nepal, but these are hardly worthy of the name, according to European or Indian standards. This land has effectively closed the door to the foreigner, and has kept the gospel out for centuries. With a few exceptions, Christians, even those of Nepali ancestry, have entered this stronghold of spiritual darkness at the risk of their lives. Nepal still lies in heathen darkness. Christian churches have been established in almost all other lands in the past, and in some countries traces of them undoubtedly have disappeared, but so far as is known no Christian church has ever been established inside Nepal.

The land of the Tibetans is the highest in the world. It is so high that grain grows only in a few parts. Its hardy people, Mongolian in race, number only a few million. There are no hospitals in Tibet, and only the strongest survive. Trains, vehicles of any kind, and landing fields are unknown in Tibet, but the people have a mode of life to which the missionary must adapt himself and in so doing win their confidence and respect.

The lamas, priests of the Tibetan religion, rule as feudal lords. The eldest son of the family becomes a lama. This religion, which has such a hold on the people, is the result of the grafting of Buddhism on the ancient Animism of Tibet. The common man lives in poverty, fear and superstition. When sickness comes to him



*Tibetan dancers at an annual "mela" or festival  
are tireless in their performances*



*A Tibetan dancer with his paraphernalia walks down a village street*

or his livestock, he calls the lama, and must pay him to drive out the evil spirits always responsible for the affliction. The lama is brother to the witch doctor in other heathen lands and resorts to the most inhuman practices. When a man has some abdominal disorder, a hot iron is applied until a hole is burned in the poor man's abdomen. This should take care of the evil spirits . . . !

Tibet has been closed to the gospel for centuries. The foreigner and his "illogical ideas" have been kept beyond its tightly closed borders. The lamas are still taught in schools that the world is flat and that Tibet is the center of it. Tibet is ignorant of the glories of the gospel of grace, knows nothing of "the Love that drew Salvation's plan," and is a stronghold of Satan, lying in spiritual darkness.

The first missionary to touch Bhot was Dr. J. H. Budden. In the late 80's he made an evangelistic tour to the Tibetan border. Several years later, his daughter, Miss Mary Budden, made another evangelistic tour in the area. At that time the grandfather of the late Rajwar, or ruler, was sick unto death. Miss Budden prayed for him in his home, and he later recovered. In appreciation of her prayers for his recovery, he gave her 3 *nalis* of land on which the present missionary residence in Dharchula was built.

Next came Dr. Martha Alma Sheldon, under the auspices of the Women's Foreign Mission Society of the American Methodist Church. In 1894 Dr. Sheldon began the work of reaching the peoples of this area with the blessed gospel of the Lord Jesus Christ, and laboured under trying conditions for 18 years. The Lord gave her souls for her hire and a Christian church was established with its membership composed of Indians, Bhotiyas, Tibetans, and Nepalese. Her life's work completed, she was buried at Dharchula, on the mountainside. The inscription on her grave stone speaks eloquently of her life, which was a light that has not gone out: "*Bhot for Christ.*"

Through the wondrous leading of the Lord, the Rev. and Mrs. E. B. Steiner were brought to Dharchula in 1927 to take over what still remained of the physical aspects of the work and to



found the Tibetan Frontier Mission. They found Dharchula strategically located, being only 75 miles by trail from Tibet and on the very bank of the Kali-Ganga River, the western boundary of Nepal.

They began their work under pioneer conditions, living in huts and tents for the first eight years. Evangelistic work was initiated at once and a school and a dispensary were opened in due time. In the manner of Dr. Sheldon, in previous years, they followed the custom of the Bhotiyas and spent the winter in Dharchula and the hot summers at Sirkha in the mountains twenty miles nearer the Tibetan border. Evangelistic tours in the field usually occupied the summer months, for the mountain passes are filled with snow the rest of the year.

Through their earnest labours, a Christian community and church has continued to prosper in Dharchula, and even lamas have been won to the Lord Jesus Christ. One of these, Lobsang by name, formerly of the "Lamasery 22,000," in Lhasa, served as a faithful evangelist to his people until his death from cholera in 1942. He and Guru, a present evangelist, at the risk of their lives made an extensive journey into Nepal, carrying the gospel to remote parts in that land.

Since 1930 dispensaries have been operating at Dharchula and Sirkha and have administered medical aid to some 7,000 to 9,000 patients annually, in spite of meager facilities. With a doctor and competent nurses now on the field, proper quarters and equipment are needed. Dispensaries in other parts of the field, and a hospital, are needed for the expansion of the medical work.

Leper work has been carried on since November 1948. The government has granted a plot of land six miles from Dharchula for a leper home, but buildings have not as yet been erected.

A school has been operated by the mission since 1929, at Dharchula, and another has been opened at Dhamigaon, a nearby village. Calls have also come from other villages for schools. The opportunities present a constant challenge to the missionary, and he often becomes heavy-hearted when advantages for the spreading

of the gospel cannot be pressed; in fact, inability to enter open doors, or to reach dying men and women with the message of life are the hardest and deepest trials of the missionary, and those which take the most out of him—not the trials of daily living so often emphasized for the impression they make on the folks at home.

For those who would invest in pioneer work, each one of the TEAM fields has some definite challenge. Here we have a field that should take a place of commanding interest with those who wish to think in terms of going into the forests to take out the trees that later must be cut into lumber by hand, and then carried by hand to the place of building. Stone is quarried by hand and transported in the same manner. Some building materials, such as cement, roofing, hardware and other items find their way from the nearest distributing center at Almora, a distance of 90 miles, on the backs of coolies. All missionary baggage and supplies must be *carried* inland, and the cost for this last stretch of 90 miles is greater than by ship from New York to Bombay! So much for the material aspects of that part of the work that translates itself into physical existence for the missionary, into schools, dispensaries, and buildings for hospital and leper work.

The evangelization of countless Tibetans (and Nepalis) who leave the cold heights of their land during the winter months and come down to the warmer levels, is a matter of utmost concern for our missionary staff and the national evangelists. These pilgrims go back up to their homes when the snow melts in Lipu Pass, and in many instances take some knowledge of the gospel with them. In their journeys both ways they must pass our mission stations at Sirkha and Dharchula. Some go down as far as Likhtar, and others pass through Berenag and Sanioodair on their way to Almora. These journeys are for the purpose of trade, but here they are met by the missionaries and national Christians and given the Word of Life.

Some may consider missionary aviation as one of the more important phases of missionary strategy. A survey is in progress for adapting this means of transportation to the needs in the

Tibetan Frontier Field. If the Mission needs a plane in any of its fields, it is here. The 90-mile trek over rugged trails to get in to Dharchula would be eliminated, and the work speeded up considerably. The missionary aviator is already there, ready to take the controls, if and when government license can be obtained and aeronautical problems related to high mountain flying are solved and subsequently needed runways provided.

The Christian community in the Dharchula area is growing. The active church in Dharchula itself, composed as it is of all the peoples in the area—Indians (the Paharis and Brahmins), Bhotiyas, Tibetans and Nepalis—is a mighty potential for a strong native ministry. There are several in the church assuming leadership under the direction of the Holy Spirit, and feeling the responsibility of reaching their own people with the gospel. National workers number twelve; but many more are needed, and there is pressing need for a Bible school to train workers.

Adjacent areas in India have opened up to The Evangelical Alliance Mission making expansion possible this side of the borders of Nepal and Tibet. In some of these, Christian communities already exist as a result of decades of work by missionaries of other missions. They have sown; now we are invited to have a share in the reaping. Already the work has begun. During 1949 our medical missionaries have assisted in the work of the Mission Tuberculosis Sanatorium in Almora, thereby multiplying their usefulness; and others, while devoting much time to language study, have found much work they can do.

During 1949 came the announcement from the Bible Societies that another translation of the entire Bible has been completed, and it is in Tibetan! Portions of the Word of God have been available in the Tibetan language, but now the Tibetans are offered the whole Bible. The Master of missions is preparing the men, and indicating the means by which this vast and difficult area shall receive the gospel of the Lord Jesus Christ in the power of the Holy Spirit. His Word shall not return unto Him void. Of this we are assured, but it must first be given out, even to the multitudes that as yet have never heard.

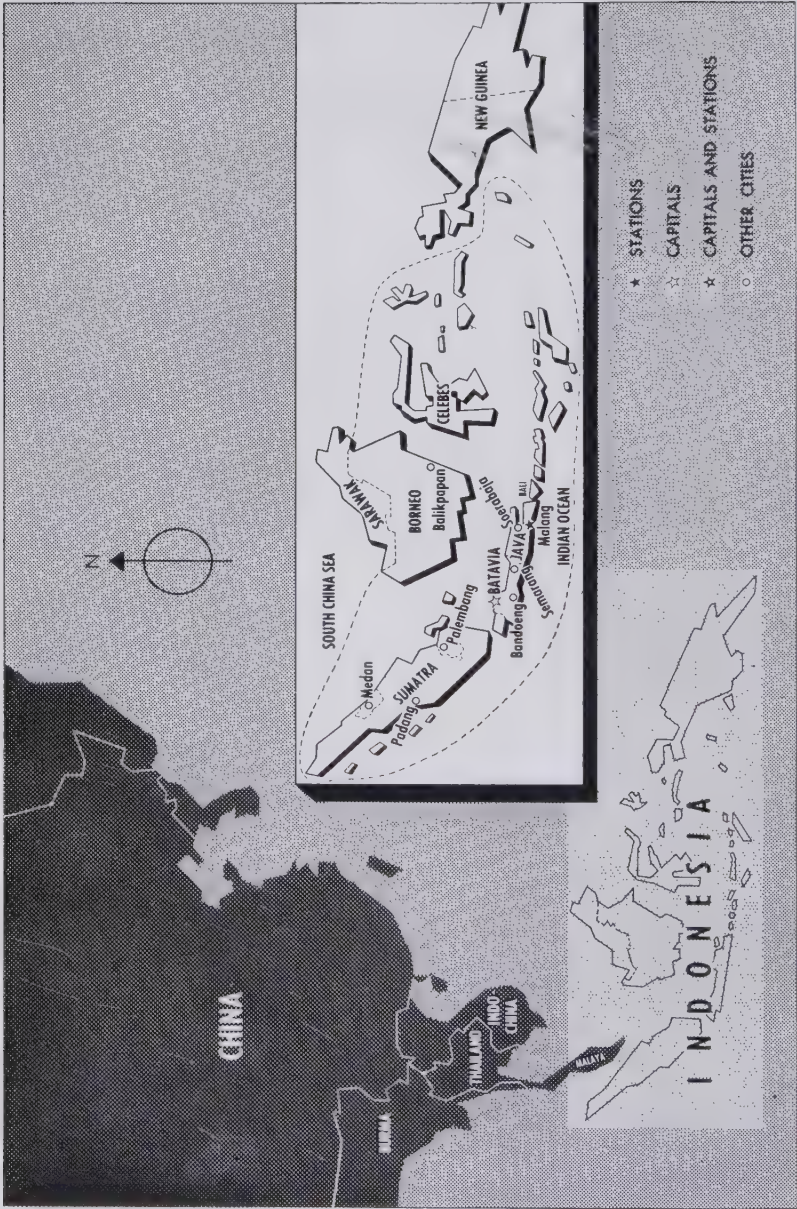


*TEAM missionaries at language school*

**MISSIONARY DIRECTORY  
THE TIBETAN FRONTIER FIELD**

Miss Helen Dosso.....	1948
Miss Pauline M. J. Gibbs.....	1948
Miss Dorothy R. Marshall.....	1948
D. A. Rubesh.....	1948
Mrs. (Voth) Rubesh.....	1948
Miss Ruth I. Stam .....	1950
B. E. Steiner, M.D.....	1947
Mrs. (Milbourn) Steiner.....	1947
Gordon O. Van Rooy .....	1950
Mrs. (Williams) Van Rooy .....	1950
E. B. Steiner.....	1927
Charles E. Warren.....	1947
Mrs. (Steiner) Warren .....	1947





MAP OF INDONESIA

THE

# *Indonesia*

FIELD

*I*NDONESIA . . . land of eternal green and light, paradise of the southwest Pacific, where rarest orchids grow in almost impenetrable jungles, wild animals live in age-old forests; where birds of most beautiful and vari-colored plumage make their homes in places seldom entered by man. . . . Indonesia with its deep sea gardens, where the most uncommon species of fishes move graciously among the finely tinted corals, ornaments of God's creation. . . . Indonesia with its brown-skinned people, colorfully dressed, intelligent, eager to learn and to know more about Western culture although not willing to accept much of the so-called civilization of the white man. . . . Indonesia where the sounds of "game-langs," native musical instruments, tinkle till far into the night. . . .

Indonesia is that part of the world formerly known as the Dutch East Indies and is located between French Indo-China and the uppermost tip of Australia. In a setting between the North Pacific and the Indian oceans, Indonesia consists of thousands of islands set like pearls in a costly blue field. The larger and more familiar of these

islands are Sumatra; Java, with its capital city of Jakarta (formerly known as Batavia); Borneo; Celebes; and a portion of New Guinea. In this extensive and mountainous group of islands live about 77 million people, divided in 137 tribes with each tribe having its own language. Add to this circumstance the isolation, due to geographical reasons, and the various degrees of development—from the primitive pagan to modern culture—and you have some idea of the polyglot population that awaits the interest of the missionary to Indonesia.

It can be said that the Indonesian Archipelago is located at the crossroad of the principal currents of human civilization, having a miscellaneous mixture of cultures, religions and languages, offering unlimited scope for the Christian message.

The first civilization to be introduced was the Hindu, in the second century A.D. The islands of Bali and Lombok still reveal abundant traces of Hindu culture and there is evidence that Buddhism was once very strong in Sumatra and Java.

The Arab and Moslem traders brought the Moslem culture, and their influence steadily increased even in the face of European penetration until today the Moslems are the most powerful group. It is estimated that approximately 80 per cent of the total population of Indonesia is Moslem.

There are, according to the most reliable estimates, 1,500,000 Protestants, 1,000,000 Catholics, 1,125,000 Hindus, 1,000,000 Buddhists, the remainder being primitive pagans still in the grip of animistic superstition.

Over a million Chinese live on the various islands, mostly engaged as traders. About half a million Indians and Arabs are to be found in the Archipelago, and these have been welcomed because of their industriousness and all-round ability.

It is encouraging to hear that American, Australian and Dutch missionary societies are now planning to take a bigger share in the evangelization of these 77 millions of diverse peoples, half of whom have not yet been reached. Given the co-operation between the various missionary societies, and the goodwill and backing of the Gov-

ernment in the future as in the past, the next few years should certainly see the whole of Indonesia occupied by missionary forces, and the national churches pushing on to ever greater victories in the conquest of the still untouched millions for Christ.

The East Java Church, now independent, and the strongest Christian church in the whole Moslem world, challenges us by her stability and evangelistic zeal to trust God for similar results in other areas. New churches and groups are being formed regularly, their missionary fervor being so vital that they have even sent their own missionaries to Bali with gratifying results in the salvation of Balinese. There is, however, still room for much expansion where there is a population of 15 millions with but 60,000 Christians in their midst. There may be some need to send financial help from the older churches, but the personnel and zeal come from among themselves. The Dutch Government, wishing to preserve Bali as a tourist attraction, has refused to allow mission work there.

On the island of Java live 48 million people, crowded to about 900 to the square mile. Missionaries have not been permitted to work the more westerly part of this island, because of the influence Islam has over the population, but the Netherlands Missionary Union has for long labored in Jakarta, Preanger and Cheribon Residencies.

One of the most beautiful spots of Java is the Preanger Residency, containing some of the finest plantations of sugar cane, coffee, tea and quinine in the East Indies not forgetting the rice-fields over all of Java, growing in terraces on the mountain sides, skillfully irrigated by patient hands using bamboo instead of iron pipes. Owing to the depth of the water on the south coast of Java the construction of harbors and roadsteads has been impossible, therefore there has been no development of towns or ports.

The southern part of western Java is sparsely populated and not occupied by missions.

In spite of the activities of about 300 missionaries working under the auspices of 13 societies, only half of the population of Java has been reached with the gospel.



Western Java, southwestern Sumatra, southwestern Borneo, Flores, part of Soembawa, Portuguese Timor, the Riouw Archipelago and many smaller islands are still unevangelized fields and should be given consideration by missionary societies.

New Guinea, still a pagan land, being for the most part but recently explored, is the third largest island after Australia and Greenland. It is 1500 miles long and about 500 miles broad at its widest part. A big range of mountains divides this into two sections. The southern part of New Guinea is populated by uncivilized tribes many of them classified as headhunters. While this part is low with extensive grasslands and many rivers, the northern part of the island is mountainous.

There are tribes in central New Guinea that have not yet been contacted by the white people, and it certainly would be a challenge for the Christian missionary to be the first one met by them, and to bring them Christ instead of their heathen gods.

#### *Sumatra*

Sumatra is largely covered by swampy jungle, the home of many large and wild animals. Most of the area in the north of Sumatra is undeveloped, apart from the plantations in the Atjeh country. The Atjehnese are more fanatically Moslem than most Malays, which may be due to the fact that they have Arab blood in their veins. Their social habits are degrading and Islam has done little for them morally. They number about 1,350,000.

Some wild tribes still exist in the interior. The Dutch Government allowed no mission work in the Atjeh country. The only Christian witness is that of some scattered Batak colonies which maintain themselves and their witness in this forbidden area.

The capital city, Medan, lies on the East coast and is the center of a community of planters numbering about 4,000. It is quite a new town, with modern hotels and clubs. It has become a great transportation center and will no doubt play an important part in the future development of the island. Medan is also the headquarters for various missions. Christian work has been established especially among the Chinese and the Bataks.

Palembang, in south Sumatra was for a long time the seat of Hinduism. Later Islam became very strong in that part of the island. During the last century, however, since the Batak church has been established, Christianity has been growing at the rate of 20,000 to 25,000 a year.

The population of Sumatra is 9,000,000. Nearly 86 percent are Moslems, many of whom are fanatically so, which makes Christian expansion extremely difficult. Nevertheless, this is the only one of the larger islands in Indonesia where Christianity is making more progress than is Islam. We learn from this that the Moslem can be converted when Christ is presented in simplicity and practiced in daily life.

The non-Moslem population is composed mainly of the Bataks, the westcoast islanders and the Chinese.

### *Java*

Java is an island of great tropical beauty and is the most important and best known of the islands that make up the Republic of Indonesia. It is very mountainous throughout its entire length and contains a great number of lakes and rivers. It also boasts 125 volcanoes.

Jakarta is the capital city of Java and also of Indonesia. The residential districts are very attractive and the homes modern. The electric trains which run through the whole city are up to date and comfortable and the streets, as in all other cities of Java, are crowded with cycles, horse vehicles and cars.

The Roman Catholic Church is much in evidence in Jakarta. The cathedral, with its iron-work towers and the many churches scattered throughout the area are evidence of its strength.

Here also we find that the Chinese are eager to learn more about Christianity, and this emphasizes the great need of a larger and more aggressive work among them.

One of the other main cities in western Java is Bandung, only 110 miles from Jakarta and surrounded by a great ring of mountains, with the volcano Malabar 7,000 feet above sea level, the highest.

The Sundanese (a division of the Javanese) numbering about one million, of whom the largest percentage are Moslems, form the main population in this area. Most shopkeepers and traders are Chinese, about 25,000. Nearly all land is under rice cultivation; the hills are planted to vegetables and other crops. The native houses are cool and not difficult to build, the walls being constructed of plaited bamboo. Coconut palms and banana trees grow profusely, with big clusters of fruit. Many other varieties of fruit grow on this island, some with strange names and delicious tastes.

Missionary work here may be described as medical-evangelistic. In addition to the mission hospitals and clinics, there is also a large Government hospital and a Roman Catholic hospital. In the larger part of western Java, mission work has not been encouraged by the Government, and in some places, especially in the Bantam area, altogether forbidden.

The Government mainly is responsible for education, but mission schools are to be found scattered all around. Progress made among Moslems, though small, is significant and the response of the Chinese is encouraging.

Jokjakarta, in middle Java, is a large city with 120,000 people, and is very hot, but as in most other places, cool in the early morning. The volcano, Marapi, to the north is still active and usually wears a cap of smoke. Roads are always crowded with people, coming and going to the markets, walking for miles carrying heavy loads of merchandise.

It is hardly possible to single out the separate villages (kampongs) as the houses seem to stand in almost continuous formation, this being probably one of the most populous areas in the world. The Javanese are very polite and friendly and greatly hospitable.

Jokjakarta is famous for its Hindu temples. Some of these belong to the eighth and ninth centuries. The world-famous Buddhist temple "Borobudur" lies a little outside Jokjakarta State. Upon this great monument the story of Buddha is told in stone. Four great square platforms one above the other are surmounted by four round ones, on the top of which stands a great stupa. This great central

stupa originally had a half-completed statue of Buddha inside. This was removed by the Dutch and placed outside where it can be seen.

Surabaja, the commercial city of Java, situated on the East Coast on the bank of the river Kalimas (Golden Water) and the ocean, is a very hot and humid city.

One and a half hours distance by train from Surabaja, to the south, at a height of 2,000 feet, lies Malang, the town where The Evangelical Alliance Mission hopes to establish its headquarters for an extensive ministry in Indonesia. It has all the aspects of a hill station, yet it is only a little cooler than Surabaja.

Surabaja, this town with its Mosque and ancient buildings, is the old Java. There is a large mixture of Arabs and a fair number of Chinese among the population.

The whole coast to the north and the neighbouring island of Madura are unoccupied by Protestant missions, although there are some scattered members of the Indian church in most districts.

### *Celebes*

The oddly shaped island of Celebes lies mainly to the south of the equator, which passes through its northern tip. The heat is tempered by a prevailing north wind, which, with the sea breezes, contribute to a wholesome and pleasant climate.

Some of the mountains are over 10,000 feet high, and its forests, lakes, volcanoes and rivers make this island one of the most beautiful spots in Indonesia. The total population is about four and a quarter million.

Makassar is its capital city, a very wet town with tremendous rain falls.

Large numbers of people in these areas have as yet never heard of Christ and His love.

The Toradja people occupy the great central part of the island and are the mountaineers of Celebes. Of Polynesian origin, they in the main follow their own animistic beliefs and practices. They are open for the gospel and make good and eager Christians.

In Menado, north Celebes, there are communities that are wholly Christian.



*Borneo*

Former Dutch Borneo covers an area larger than Spain and forms two-thirds of the whole island. The northern part of the island belongs to England. Moslems are strong along the coast and paganism is represented mainly by the Dyaks in the interior.

The island is still not fully explored. There is a Christian community in the central and southern regions. Missionaries have been working here for the past century and there are quite a number of schools and mission stations.

There is much pioneering yet to be done. The problem of Islam will always be a challenge, and where the pagans become Moslems the difficulty of evangelization is greatly increased.

The Chinese community of about 130,000 and increasing rapidly, is readily influenced and a Chinese Foreign Missionary Union in connection with the Christian and Missionary Alliance has been established.

*Moluccas*

Of the group of islands known as the Moluccas Ceram, one of the largest, has a population of a quarter of a million.

The Amboinese on the island of Amboina are an important people numbering probably 90,000. Most of them are Christian, and they are noted for their missionary zeal. Christianity has been established here for three hundred years.

The widespread illiteracy in which the Christian community shares in most of the islands, makes the use of literature difficult, although the Bible is available in all the principal languages.

The educated and upper classes are still largely outside the Christian church and a new effort is needed if they are to be reached.

Above all, Islam is still advancing and claiming converts at a greater rate than the Christian church. Both appeal to the pagan population. Nevertheless, greater numbers of Moslems have joined the Christian church in this area than in any other part of the world.

This has been a short review of Indonesia, where palm trees spread their huge, fanlike leaves high up in the tropical sky, in

an endless whispering as if they were telling us tales about the friendly, freedom-loving people living on those islands placed like a string of pearls in the wide, blue ocean. And as we listen those whispers will grow louder, until the cry is heard all over the world, the Indonesian cry for sincere workers, called by the living God . . . workers with a passionate love for all those various types of peoples, many of them still gripped in the power of heathen darkness . . . to bring them the Light of the world.

The foregoing review of present-day Indonesia has been supplied by Mr. and Mrs. Henry F. Hotvedt, for a number of years missionaries to that land. In fact, Mrs. Hotvedt was born in Indonesia of Dutch missionary parents.

Mr. and Mrs. Hotvedt have been accepted as missionaries of The Evangelical Alliance Mission and plan to sail for Java in the fall of 1950.

Mr. Walter J. Erickson, accepted as a new missionary for this field also expects to reach the field in the fall. Arrangements for language study have already been made for him.

With these missionaries to spearhead the entry of TEAM missionary forces into one of the world's most spiritually needy fields it is hoped that an extensive missionary program may be inaugurated, and that it will be one that will give new converts the incentive to take the gospel of the Lord Jesus Christ to their own people.

The United States of Indonesia is the world's newest republic, having come into existence in November 1949. We pray for open doors, so that we may enter in the name and the spirit of Him who came "not to be ministered unto, but to minister"—that by all means we may save some!

*Waft, waft, ye winds His story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole. . . .*  
*Salvation, O salvation,  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.*



*Mr. Walter J. Erickson, first TEAM  
missionary to sail for Indonesia*



*Mr. and Mrs. Henry F. Hotveldt,  
Conrad and Helena*



*Youth and Old Age in Indonesia. Note the colorful headdress worn by the  
former and the flowering hibiscus used as an ornament by the latter*

# *History and Growth* **of TEAM**

IN THE FOREGOING PAGES we have attempted to present the story of missionary advance in the fields of The Evangelical Alliance Mission, as told, in the main, by the missionaries themselves.

If the result of this effort will reach the attention of those of God's people who have labored on their knees to make this advance possible, and of those who may be called of God to this ministry, we shall be happy indeed.

That the story will have been told in all its fullness and colorful detail is too much to expect, for the missionary, like the true soldier he is, is notoriously loathe to tell of his own accomplishments. Enough will have been included, however, to warm the heart and to quicken the pulse as the reader visits the fields and sees snatches here and there of what the missionary experiences as he endeavors to carry out the Lord's command to go into all the world to preach the gospel.

It has been our purpose to dwell mainly on the accomplishments of the recent past, for to present in detail the entire history of the Mission and its activities would necessitate more than one volume.

In this chapter we seek to acquaint the reader with The Evangelical Alliance Mission as an organization. We begin with a biographical sketch of its founder, Rev. Fredrik Franson, written by our General Director Emeritus, Dr. T. J. Bach.



**FREDRIK FRANSON****Founder of TEAM**

**"A MAN SENT FROM GOD"  
"WHOSE FAITH FOLLOW"**

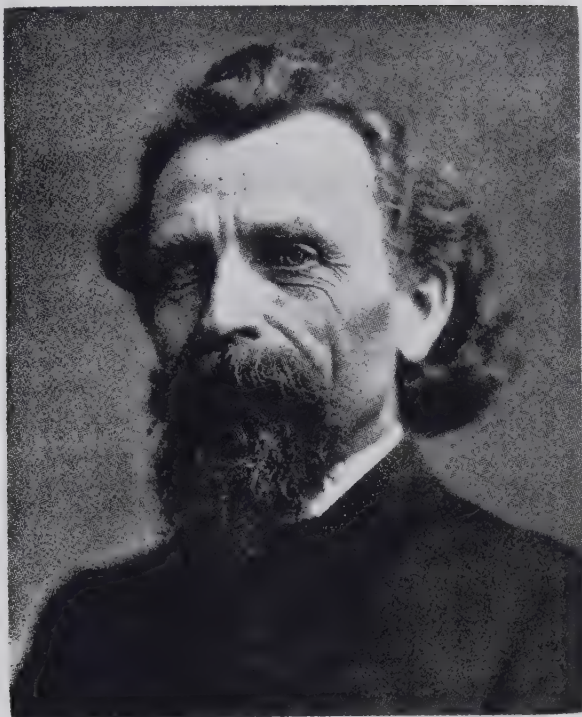
God's gifts to mankind are for the purpose of meeting our material and spiritual needs. God's two unspeakable gifts are: His beloved Son (John 3:16) and the Holy Spirit (Acts 5:32). Because of these gifts of God, the Church of Christ was created. For the perfecting and the edifying of the Church, the body of Christ, God has given men (Eph. 4:11, 12). God's special gift to a people, to a generation, and to His world-wide Church, was "a man sent from God" with a message from God and a specific service for God within the Church of God.

Considering briefly the biography of Fredrik Franson whom God so marvelously used, and whose faith we are challenged to follow, the questions which confront us are principally these: Where was he born? Of what character was he? What did he accomplish? What did he leave when God, through death, took him to glory?

The founder of The Evangelical Alliance Mission, formerly known as The Scandinavian Alliance Mission, was born June 17, 1852 in Pershytton, near Nora, Westmanland, Sweden, and died at Idaho Springs, Colorado, August 2, 1908. His life's span was only fifty-six years and a few days. Those years can be divided, very significantly, into four periods.

*I. The first period of twenty years, that of CHILDHOOD and YOUTH, from 1852 to 1872.*

Even in his early school years and later academic training, he was admired by his teachers for his keen intellect, his deep desire to acquaint himself with the geography of the world and his capacity for learning foreign languages. In the year 1869, Fredrik accompanied his parents to North America. The family settled in Sanders County, Nebraska.



*Fredrik Franson, World Missionary*

II. *The second period of three years, that of important DECISIONS, from 1872 to 1875.*

(1) He decided for Christ—he was converted.

(2) He decided what his testimony and message should be: (a) to the *unsaved*—come to Christ for salvation; (b) to the *Christian*—go for Christ in service and be prepared to meet Christ; (c) to *himself*—“gladly spend and be spent for souls” and submit to a life of discipline, self-denial, faith and prayer.

(3) He decided also concerning the church to which he should belong and applied for membership in the Moody Church of Chicago, founded by D. L. Moody. He retained his membership in that church until his death.

III. *The third period, of 15 years, that of INTERNATIONAL REVIVAL, from 1875 to 1890.*

During this period he preached the gospel of Christ in America, Sweden, Norway, Finland, Denmark, Germany, Switzerland, France, Italy, Egypt, Palestine, Turkey, Russia and Poland. He preached with courage and consecration, and in the fullness of the Holy Spirit with special anointing for leading the unsaved to a decision for Christ. He was ordained to the ministry of the gospel in the Evangelical Free Church of Phelps Center, Nebraska, June 20, 1881.

Wherever he preached, souls were saved. He met with great encouragement, but in many places, with great opposition and persecution. It has been said that wherever Franson preached there was either a revival or a riot and sometimes both. The unsaved were awakened to repentance and the Christians were awakened to their privileges as well as their responsibilities. Franson's methods and his views on the soon return of Christ were offensive to some and were often severely criticized. He did not have time for arguing—criticism and opposition brought him closer to Christ, and he was not inclined to talk to the public nor print in the Evangelical papers answers to criticism or persecution.

On one of his voyages to Europe, in May, 1881, he travelled with George Mueller of Bristol, England. The contact of several days with such a man of faith and prayer had a profound and lasting influence upon Franson.

In Franson's revival meetings it was not just that souls were saved. The new converts were instructed in the fundamental teachings of the Bible and were organized into groups, societies or churches. He held brief courses of Bible instruction for those who felt called to become evangelists. He prayed earnestly for gospel messengers to Palestine, Russia, Turkey and other countries where the gospel of salvation was not being preached.

IV. *The fourth period, of eighteen years, from 1890 to 1908, presents to us Fredrik Franson as FOUNDER of MISSIONS,*

*DIRECTOR of MISSIONS, WRITER and WORLD-WIDE  
MESSENGER of the GOSPEL*

It appears that the human instrument God used, primarily, to awaken Fredrik Franson's interest and deep concern for the heathen was a young man in Sweden by the name of Emanuel Olsson, the son of the distinguished Christian consul Olsson, of Helsingfors. Through Franson's contact with this young college student in Sweden, he came to realize that there was not only a greatly neglected mission field among the heathen, but that young men are also called and qualified to bring the message. A German alliance committee on missions was organized in Barmen, Germany, which became one of the six missions founded by Franson.

While Franson was holding revival meetings in Germany in January, 1888, Hudson Taylor, the founder of the China Inland Mission, sent out a call for a thousand missionaries. That call reached Franson's ears and heart. Only a few weeks later on Good Friday, three candidates for missionary work in China were commissioned. Franson accompanied the new missionaries to London to arrange for the cooperation with the China Inland Mission. Within a few months about twenty missionaries from Germany and Finland were on their way to China. Emanuel Olsson, who later died on the mission field in China, was in charge of the group.

In the month of October, 1890, Franson was back in America, and the 14th of that month, fifty young men and women gathered at the Pilgrim Church, Atlantic Avenue, Brooklyn, New York for a Bible and missionary course.

A few weeks later he arrived in Chicago and called together such men as A. Pohl, Prof. F. Risberg, Pastor C. T. Dyrness, Prof. O. C. Grauer and asked these men to constitute the alliance committee in America.

Franson agonized in prayer before he started Bible and missionary courses, and before he organized the committees that were to become missions. It has been said of Franson that as an evangelist and a director of missions he spent more time in prayer talking to God than he spent in talking to men.



Franson had God's grace to discover, to choose, and to use men of God. He had confidence in their counsel and lovingly adjusted himself to the differences of personality among individuals. In the committees of the Alliance missions which were established in Germany, Sweden, Norway, Denmark, and Finland there was a continual manifestation of the evidence of unity and humility and the spirit of prayer.

#### WHAT OTHERS SAID OF FREDRIK FRANSON

*Mr. D. E. Hoste*, former general director of the China Inland Mission wrote: "Brother Franson impressed me as the most wonderful man of God that I ever have had the privilege to meet. His apostolic faith and zeal and his extraordinary self-sacrifice in connection with his work shall always remain in my memory to inspire me to greater faithfulness."

*Prof. F. Risberg* describes missionary Franson in the following brief words: "There were never two persons more unlike each other than Franson and myself, but for the many years we knew each other and worked together for the Mission, we never had an unkind word between us. He was a gifted man, a man of faith, a man of prayer; he was a courageous, constructive Christlike man; he was loving, tender, without national or denominational preferences; he was a self-denying man."

*Dr. C. T. Dyrness*, former pastor of the Salem Evangelical Free Church, knew Franson so very intimately as a soul-winner, and knew his deep conviction concerning the imminent coming of the Lord, and the Lord's great missionary commission. He said, "When he preached about the near coming of Christ, it was not a speculative theory, but a truth that gripped his heart and stirred him to action."

*Dr. A. Hardy*, who was a man especially used of God in the revival in Korea where Franson visited in 1903, wrote to Rev. R. O. T. Burkwall: "Franson was a man God used to teach us how to pray in a revival and how to pray *after* a revival."

We do thank God for His gift of men whose faith challenges us to go deeper with Christ in fellowship that we may go further with Him in service.

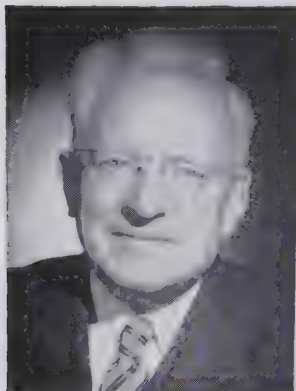
# BOARD OF DIRECTORS



Board of Directors of The Evangelical Alliance Mission—first photograph, 1898. Back row: H. Soderholm, E. Weleen, O. C. Grauer, J. A. Karlson, Front row: F. Risberg, August Pohl, C. T. Dyrness.

The following persons have served on the Board, the year of their beginning such service being indicated:

Prof. Fridolf Risberg . . . . .	1891	Mr. J. Skoglund . . . . .	1913
Rev. August Pohl . . . . .	1891	Rev. Gustav A. Anderson . . . . .	1914
Rev. C. T. Dyrness . . . . .	1891	Prof. Gustav Edwards . . . . .	1915
Mr. C. W. Holm . . . . .	1891	Rev. J. H. Hedstrom . . . . .	1916
Mr. L. Michaelsen . . . . .	1891	Rev. H. Lindblom . . . . .	1917
Mrs. J. G. Princell . . . . .	1891	Rev. H. F. Josephsen . . . . .	1918
Mr. W. Haanshus . . . . .	1893	Rev. Algoth Ohlson . . . . .	1918
Mr. J. J. Johnson . . . . .	1893	Mr. John Olson . . . . .	1919
Mrs. August Pohl . . . . .	1894	Rev. F. W. Anderson . . . . .	1921
Mr. J. A. Axelson . . . . .	1894	Rev. O. Högfeldt . . . . .	1924
Rev. C. B. Bjugge . . . . .	1895	Mr. Carl A. Gundersen . . . . .	1929
Mr. J. Martenson . . . . .	1896	Rev. Gottfrid Stone . . . . .	1930
Mr. P. J. Elmquist . . . . .	1896	Mr. Chas. E. Bodeen . . . . .	1930
Rev. H. Soderholm . . . . .	1897	Rev. David H. Johnson . . . . .	1931
Mr. F. Weleen . . . . .	1897	Rev. Elmer Johnson . . . . .	1931
Mr. J. A. Karlson . . . . .	1897	Rev. Morris C. Johnson . . . . .	1934
Prof O. C. Grauer . . . . .	1898	Prof. E. C. Dyrness . . . . .	1939
(Served as auditor 1894-'98)			
Prof. M. E. Peterson . . . . .	1899	Dr. Chas. A. Porter . . . . .	1943
Rev. G. A. Young . . . . .	1901	Dr. Harold L. Lundquist . . . . .	1944
Rev. M. J. Eggan . . . . .	1910	Rev. Benj. J. Johnson . . . . .	1946
Rev. A. L. Anderson . . . . .	1911	Dr. T. J. Bach . . . . .	1947
Rev. J. G. Nelson . . . . .	1912	Mr. Joseph Horness . . . . .	1948
		Mr. Robert C. Van Kampsen . . . . .	1950



**T. J. BACH**  
*Chairman, Board of Directors*  
*General Director Emeritus*



**ENOCK C. DYRNESS**  
*Secretary, Board of Directors*



**CHARLES E. BODEEN**  
*Trustee, Board of Directors*



**CARL A. GUNDERSEN**



**ELMER JOHNSON**



**CHARLES A. PORTER**



**HAROLD L. LUNDQUIST**



**BENJAMIN J. JOHNSON**



**JOSEPH HORNESS**

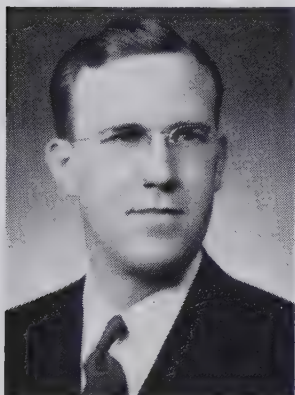


**DAVID H. JOHNSON**  
*General Director*

**THE BOARD OF DIRECTORS OF  
The Evangelical Alliance Mission  
1950-1951**

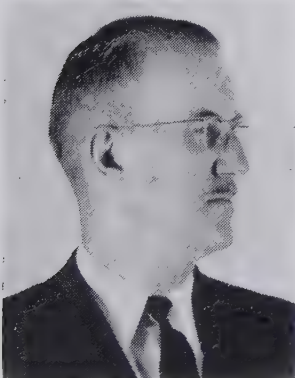
*The board of directors is composed of nine members elected by the Annual Meeting.*

*The general director is responsible to the board for the home administration and the missionaries in the fields.*

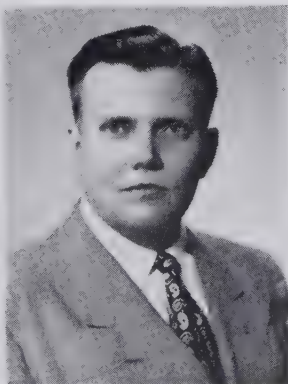


**VERNON MORTENSON**  
*Assistant General Director*

*In May 1950 the board of directors appointed Mr. Robert C. Van Kampen to serve as a member of the Board for the unexpired term of Dr. Lundquist who had resigned in order that he might give all his time to his pastorate and radio work.*



**J. F. SWANSON**  
*Associate General Director*



**ROBERT C. VAN KAMPEN**



**VISION AND FAITH**

The vision for the world-wide ministry of The Evangelical Alliance Mission came to Fredrik Franson, and with it the courage to launch out in faith on the sure promises of God.

To the missionaries who were to go to the world mission fields were given not only the vision and the courage of Franson, but the faith to ask great things of God. To faith He added patience and endurance, enabling them to carry on in the face of human impossibilities. What the early pioneers endured, and what they dared against tremendous odds, set the pace for TEAM missionary endeavor that still is the recognized standard today.

Fifty sailed for China during the first calendar year following the inauguration of Franson's accelerated Bible and missionary courses, October 14, 1890. Fifteen went to Japan. These were followed by others who answered the call to Mongolia, Africa, India, and South America. A total of ninety-seven consecrated zealous young people left the homeland and entered missionary service between January 21, 1891 and April 2, 1892.

Supporters were enlisted to provide for the maintenance of the missionaries and of the work, and a host of prayer helpers rallied to this new organization which gave promise of effective presentation of the gospel in unevangelized lands.

The fervor and the zeal of the Founder awakened interest far and wide. These characteristics of Fredrik Franson and the unconventional methods he sometimes used have been the subject of repeated stories about "the funny little man with the umbrella and the little black bag." That he was a man of many talents seems to be less known. Franson was an accomplished linguist. He was an organizer of no mean ability. He was an effective soul-winner who yearned over the multitudes without Christ and without hope in the world, but he also knew how to win the individual by direct and forceful methods. Accused of being a visionary, the organizations he founded still stand to vindicate the man, his vision, and his methods.

With a number of missionaries in the field it soon became evident that a home organization would be needed. Pastor C. T. Dyrness of the Salem Ev. Free Church was one of the first men to join Franson and to become a member of the committee that was formed to look after the functions of the Mission in the homeland. Prof. Fridolf Risberg, of the Swedish Institute at Chicago Theological Seminary, became the treasurer. Rev. August Pohl, of the Ev. Mission Covenant Church, and Mrs. J. G. Princell of the Swedish Ev. Free Church, were also among the first members of the committee that later was augmented and organized as a board of directors. Dr. O. C. Grauer was invited to become a member of the first board of directors, and he continued until his death, August 26, 1944, as a member of the board and as Editor of *THE MISSIONARY BROADCASTER*.

These men and the others who have followed them in service to the Mission at its home base have been men of prayer, chosen for their love for the Lord and their active interest in world-wide missions. They have had the same source from which to draw their inspiration and strength as had the missionaries who established the work in the foreign fields—and thus the love and vision and zeal of a Franson, a Dyrness, and a Risberg, and the other early pioneers, have been the dynamic and the seal by which the Mission has been known in the homeland these sixty years.

The members of the board of directors are chosen at the Annual Meeting of The Evangelical Alliance Mission, which convenes each year in accordance with the Constitution and Guiding Rules. The term of service is three years. Since the term of three directors expires each year, it is the duty of each Annual Meeting to elect three new directors. This is done by ballot, and any outgoing director may be re-elected. The members of the board serve without remuneration, and attendance at the monthly meetings of the board is almost perfect year in and year out. Missionaries at home on furlough and candidates cannot help but feel that there is a personal and vital interest in each one as they meet with the board of directors. This interest is sustained through-

out all the departments of the home administration. The daily office prayer meetings and the Monday Night Prayer Meeting at headquarters are devoted to intercession for the work of the missionary and the Mission.

Fredrik Franson was the first general director of the Mission, an office which he held by virtue of his appointment by the board of directors, in 1896. After his death in August 1908 the officers of the board endeavored to carry on, but with their own heavy duties in church and school, and the growing work of the Mission calling for attention, they found it necessary to ask God for the man of His choice to take over the administrative responsibility. The board of directors called Rev. J. H. Hedstrom, who had served as a member of the board and had a good understanding of the problems and plans in the work. He accepted and began his duties as general director in August 1921, and served faithfully until he went to his reward on September 14, 1923—a short two years. An automobile accident took the lives of J. H. Hedstrom and his eldest son, Dwight. Grief struck the hearts of friends and supporters in the homeland and the missionaries in the field, for he was a man beloved by all. His memory still brings strength and encouragement to those who knew him.

The next to serve in the capacity of general director was Dr. T. J. Bach, who, under God, made an outstanding contribution to the work of the Mission both at home and in the fields, which he visited repeatedly. Brother Bach led the destinies of the Mission over a period of 18 years, and when he reached retirement age, at 65, he voluntarily relinquished his responsibilities as general director and asked the board of directors to appoint a man of vision and energy to fill the place. Their choice was God's choice. At an impressive ceremony held in connection with the 56th Annual Meeting in the Second Evangelical Free Church in Brooklyn, N. Y. May 7-12, 1946, Rev. David H. Johnson was installed as general director of The Evangelical Alliance Mission and Rev. J. F. Swanson, who had served as Mr. Bach's assistant, was named associate general director.

Mr. Bach was named general director emeritus, and later was elected to the board of directors. This body, which elects its own officers, chose to name him chairman of the board, the office which he still holds as he actively and untiringly champions the cause of missions, and specifically the work of The Evangelical Alliance Mission which he loves with all his heart.

The Rev. Vernon Mortenson, former China missionary, is assistant general director. His duties require him to work closely with the general director as his assistant and as general office manager. The interests of the Mission at large take Mr. Johnson away from the home office sometimes for long periods, but the work must go on. This is made possible because of a loyal and hard-working office staff. Three of the staff, Miss Siri Malmstrom, Miss Eva Gustafson, and Miss Camilla Dyrness, have completed 30 years, 21 years, and 14 years of service, respectively. The work of the Mission, which is constantly growing, is so organized that those phases that are not cared for by the general director himself are supervised by him through his assistant, Mr. Mortenson, or the associate, Mr. Swanson, who also is the editor of *THE MISSIONARY BROADCASTER*.

One of the important phases of home-base activities is the selection and processing of missionary candidates, and this requires a great deal of work and prayerful attention from the time the first letter of inquiry is received from the candidate until as a missionary under appointment he sails for the field. One hundred forty new missionaries sailed for the foreign fields during the three years preceding March 31, 1949, and from April 1, 1949 to March 31, 1950 seventy-six left the homeland for distant shores. With those who have already sailed and those ready to go during the present fiscal year another seventy-five will have joined the ranks of Christ's ambassadors to the lost in foreign lands.

Accepted candidates are required to attend a special candidate institute for indoctrination and orientation in the Principles and Practices of the Mission. A missionary Handbook, prepared by the assistant general director, is supplied to each candidate and is used



as a textbook. Candidate Institute, under the direction of Mr. Mortenson has been in session for six weeks during the summers of 1949 and 1950, and no doubt will be continued as a permanent feature. One hundred twenty-one candidates were enrolled in the institute in 1949 and one hundred twenty-nine in 1950. These sessions have been times of refreshing from the Lord, affording rich spiritual blessing and unforgettable fellowship.

### MISSION HEADQUARTERS

The headquarters of the Mission are located in the Franson-Risberg Building, 2839 W. McLean Avenue, Chicago, Illinois, the building erected to the memory of Fredrik Franson and Fridolf Risberg. Here are the Mission offices, where gifts and contributions are received and correspondence with supporters in the homeland and the missionaries in the fields is given attention. Here the board of directors meets each month to pray and to deliberate and to direct the course of TEAM missionary activities. Here missionaries and candidates meet and consult with the general director or his associates regarding plans or problems. Here THE MISSIONARY BROADCASTER, other Mission literature, and books are produced; and from this center missionaries are sent out in response to requests for speakers at conferences and missionary meetings. Mission headquarters is a scene of constant and serious activity.

Missionaries at home on furlough consider this their "home," and indeed it is to many of them who stay here for longer or shorter periods. Several apartments are available to missionaries, and sometimes to candidates, who must remain in Chicago for some time. There are rooms for those passing through the city, and in these rooms the Mission often has the privilege to entertain out-of-town pastors and friends of the Mission as overnight guests.

The directors and the office staff welcome these visits, for to meet personally those they have known through correspondence adds to the joy and the efficiency in the work. Prayer for the work in the fields seems to take on a deeper meaning for the staff when they have learned to know the individual missionary, and the missionary in the field who has spent some time around head-

quarters can pray more intelligently for those who serve him at the office. This serves to emphasize the effectiveness of the missionary-supporter relationship which is one of the basic functions of the Mission. The missionary and the supporter are brought together, as soon as possible, so they can mutually share in the missionary task of making Christ known to lost men.

### THE MISSION CENTERS

The Mission maintains three centers in addition to the headquarters at Chicago: The Canadian Center at Moose Jaw, Saskatchewan; the East Coast Center in Brooklyn, N. Y.; and the West Coast Center in Oakland, California. We praise God for His provision of these places of blessing and encouragement to missionaries, candidates, and friends of the Mission.

The main purpose served by the centers is to provide a home to which missionaries and candidates can go as they travel. The East and West Coast Centers are a boon to the missionaries who leave for their fields or return to the homeland on furlough via New York or San Francisco. The representatives of the Mission are there to meet them and to help them in many ways. The Canadian Center is also the TEAM office in Canada in addition to being a home away from home for those who pass through, and this office serves the supporters of the increasing number of missionaries from Canada working in the various fields under the auspices of The Evangelical Alliance Mission.

#### *The East Coast Center*

The East Coast Center is located at 5123-8th Avenue, Brooklyn, N. Y. across the street from the Second Evangelical Free Church. Here, living quarters are provided for the mission representative, and for missionaries in transit.

The missionary apartments, of which there are two, have been furnished by the women's organizations in the Brooklyn Free churches, and brethren in the area have sacrificed time and money to care for the building. The building, which has sufficient space

for future needs, is owned by the Mission. Missionaries on furlough have served at this center in the absence of a permanent representative.

### *The West Coast Center*

The Mission representatives for the West Coast are Mr. and Mrs. Arthur Jensen, returned missionaries from South Africa. They welcome the missionaries and provide a home for them, and count it a joy and privilege to serve them. Often passport visas must be obtained from foreign consulates in San Francisco, steamship tickets purchased, and articles secured and packed to go with the missionary. This service represents a considerable saving to the missionaries, who would otherwise be obliged to stay at hotels and find their own way around in a strange city. The mission representative also visits churches, conferences and training schools, and represents the Mission generally.

Located at 1 Ronada Avenue, Oakland 11, California, just nine miles from San Francisco and only ten minutes by bus from Oakland's business district, the mission home is conveniently situated, being near transportation, banking facilities, shopping districts, and several churches. Because of its central location local pastors have used the center as a meeting place for prayer for revival in their churches.

### *The Canadian Center*

In response to urgent pleas that an office of the Mission be established in Canada for the convenience of Canadian supporters a suitable house was first obtained at Briercrest, Saskatchewan, and Missionary Stuart J. Gunzel served as the representative of TEAM in Canada. Later, the Canadian Center was permanently established in Moose Jaw, at 471 Hochelaga Street, West, during the term of service of Mr. and Mrs. Arthur G. Dalke.

Now serving as Canadian representatives are Mr. and Mrs. G. Reuben Gustafson, returned missionaries from China. Serving as trustees are Messrs. S. Whittaker, O. D. Hill, and A. L. Stewart.

The Moose Jaw office serves the missionaries and their supporters in the same manner for Canada as does the Chicago office

for the United States in the matter of correspondence and in the receipt and transmission of funds. When pastors and churches need missionary speakers for special meetings or conferences, they write to the representative of the Mission; and missionaries and candidates are assisted by the office in their plans for deputation work. The office thus becomes a clearinghouse for those who go, who give, and who pray, that the glorious gospel of Jesus Christ may be preached to the ends of the earth. A supply of missionary literature is kept on hand at the Canadian Center for the use of the missionaries and the friends of the Mission.

#### **THE C. T. DYRNESS MEMORIAL**

The C. T. Dyrness memorial came into being in obedience to a decision by the board of directors, dated May 1, 1934, that such a memorial be established. Pastor C. T. Dyrness was one of the founders of the Mission, having joined himself to Fredrik Franson in 1890, the year in which the Mission took its first steps toward becoming the world organism for the extension of the gospel that it is today. He faithfully served as counselor, secretary, and as chairman of the board, over a period of forty-three years. This man of God and soldier of the Cross, laid down his armor the 28th of October 1933.

One of the functions of the C. T. Dyrness Memorial is to provide assistance to the sons and daughters of missionaries who must continue their studies in preparation for their life's work.

A spacious home, known as the C. T. Dyrness Memorial Home, is maintained at 512 N. Scott Street, Wheaton, Illinois, where room is provided without charge to sons and daughters of TEAM missionaries. Those who attend institutions distant from the Home, are accorded the same assistance from the C. T. Dyrness Memorial Fund, which is administered by the board of directors.

The C. T. Dyrness Memorial Home has been made possible largely through the generosity of Mr. and Mrs. Mortimer Lane, of Wheaton, Illinois, and the enthusiasm of Dr. T. J. Bach who worked hard for its establishment. Sharing in this investment in



young lives and in the joys of the missionary parents in answer to prayer for their children are those who stand by in prayer for this facet of the TEAM world-wide ministry.

### **THE EVANGELICAL ALLIANCE MISSION**

The Evangelical Alliance Mission is a fundamental faith mission that exists solely for one purpose, that to make the Lord Jesus Christ known through its missionaries to peoples of other lands. The Constitution of the Mission provides that, "Its object shall be religious, philanthropic and educational, designed to form an allied agency through which churches, societies and individuals may spread the gospel of our Lord Jesus Christ in foreign lands by the promotion and support of all phases of church work and missionary activity."

The Evangelical Alliance Mission was founded as an interdenominational missionary agency and all its relationships at home and in the fields have been built on this foundation. Its founders decreed that it should never become an ecclesiastical organization or denomination, but should always remain "an interdenominational and inter-church agency for the fullest co-operation in the work." As churches are established in the fields they are organized as indigenous churches with full autonomy and encouraged toward self-support and a missionary vision. The Holy Spirit, who brings the urgency of his call to the missionary candidate, and through the shedding forth of the love of Christ in the hearts of supporters and prayer helpers makes his ministry in the foreign field fruitful, also makes such an interdenominational and interchurch program workable.

To the six fields established during Franson's administration (China, Japan, Mongolia, India, Africa and South America) five fields have been added, making a total of eleven; the last to be entered being Indonesia, in 1950. Southern Rhodesia was opened in 1940; Portugal was recognized as a TEAM field in 1942; Pakistan was added in 1946, and the Tibetan Frontier Field in 1947.

Missionaries assigned to these fields number over 400, and there are over one hundred accepted candidates eager to go out.

Recognizing the brevity of the time left in which to work, the enormity of the task, and the fact that present-day world conditions and present-day methods make the reaching of the masses possible and effective, even by new workers, the Mission is endeavoring to thrust out additional numbers of qualified missionaries with all haste. The Mission also recognizes its advantage as well as its responsibility as a world missionary organization, in being able to command missionary forces to areas where the Holy Spirit opens the door of utterance that men may hear and live while they may.

*"The world is our field"*

#### MISSIONARIES RETIRED FROM ACTIVE FOREIGN SERVICE

Mrs. Ruth (Von Malmberg)		Mrs. Esther (Mosvold)	
Ahlstrand .....	1898	Hannes .....	1934
C. J. Anderson .....	1891	L. R. Hagberg .....	1914
Joel Anderson .....	1900	Mrs. (Pettersen) Hagberg	1919
Mrs. (Wik) Anderson ....	1903	W. Hagquist .....	1891
S. A. Bang .....	1896	Mrs. (Swanson) Hagquist	1924
George C. Barville .....	1929	Mrs. Ed. (Steen) Hansen...	1926
Mrs. (Peterson) Barville ..	1923	Niels C. Jacobsen .....	1911
Mrs. E. R. (Gunnarson)		Mrs. (Aaroe) Jacobsen ...	1911
Beckman .....	1919	Miss Anna M. Jensen .....	1903
Ole Bengtsson .....	1894	Mrs. C. J. (Peterson) Jensen	1891
Mrs. (Pettersson) Bengtsson	1905	Thorvald Johansen .....	1908
Mrs. F. O. (Carlson)		Mrs. Johansen .....	1908
Bergstrom .....	1891	Miss Albertina Johnson ....	1904
Olof A. Dahlgren .....	1902	Charles G. Johnson .....	1919
Mrs. (Werum) Dahlgren ..	1902	Mrs. (Fex) Johnson .....	1915
Peter L. Danielson .....	1916	Mrs. D. (Vander-Linden)	
Mrs. (Lundgren) Danielson	1916	Kessler .....	1930
Stanley L. Donaldson .....	1947	D. Kilen .....	1919
Mrs. (Kochenderfer)		Mrs. (Blackstead) Kilen ..	1919
Donaldson .....	1947	A. Godfrey Lindholm .....	1929
C. W. Dover .....	1922	Mrs. (Johnson) Lindholm	1929
Mrs. (Rasmussen) Dover..	1892	Swante Lindquist .....	1937
Miss Elvida V. Edlund .....	1911	Mrs. (Clare) Lindquist ...	1937
Alfred B. Gjølseth .....	1907	Mrs. (Swanson) Lundt .....	1920
Mrs. (Wallenberg) Gjølseth	1894	Miss Hanna Lundwall .....	1894

Mrs. August Matson . . . . .	1903	Mrs. D. (Öström) Samuelson . . . . .	1927
Miss Grace O. Mochau . . . . .	1937	Miss Anna Skollenberg . . . . .	1903
Mrs. J. C. Nelson . . . . .	1891	Miss Esther L. Sorensen . . . . .	1934
Oscar Olsen . . . . .	1920	C. P. Sutherland . . . . .	1912
Mrs. (Buckingham) Olsen . . . . .	1920	Mrs. (Gonzalez) Sutherland . . . . .	1917
E. O. Paulson . . . . .	1931	Mrs. J. (Enersen) Svendsen . . . . .	1923
Mrs. (Forsberg) Paulson . . . . .	1931	Herman Swenson . . . . .	1912
V. Renius . . . . .	1891	Mrs. (Moll) Swenson . . . . .	1912
Mrs. (Almskog) Renius . . . . .	1913	Miss Sigrid Tangerud . . . . .	1928
John Ribe . . . . .	1929	Mrs. J. S. (Anderson) Tellvik . . . . .	1937
Mrs. (Lundberg) Ribe . . . . .	1929	Miss Elva Vasby . . . . .	1935
Paul G. Ringdahl . . . . .	1925	Mrs. (Berg) Vatsaas . . . . .	1926
Mrs. (Jacobson) Ringdahl . . . . .	1926		

## IN MEMORIAM

*"These all died in faith."*

*"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them"—REV. 14:13.*

## CHINA

S. H. Abrahamson . . . . .	1891
Lina Amundsen . . . . .	1895
Ruth H. V. Anderson . . . . .	1926
Dorothy Anderson . . . . .	1930
Christine Anderson . . . . .	1930
Mary Anderson . . . . .	1930
Mrs. E. R. (Klint) Beckman . . . . .	1911
Solomon Bergstrom . . . . .	1929
G. A. Carlson . . . . .	1898
Mrs. Lina (Hedman) Englund . . . . .	1917
Mrs. William (Haneberg) Englund . . . . .	1925
Mrs. Frank Gustafson . . . . .	
Adolf Gustafson . . . . .	1895
Mrs. Hedvig (Höglund) Hagquist . . . . .	1922
P. E. Henriksen . . . . .	1898
Peder Holmen . . . . .	1894
Nils Jensen . . . . .	1896
Mrs. C. J. (Kohberg) Jensen . . . . .	1906
Dora Lindvall . . . . .	1922
J. G. Nelson . . . . .	1921
Mrs. Philip (Newquist) Nelson . . . . .	1933
V. L. Nordlund . . . . .	1937
Mrs. Mary (Nelson) Nordlund . . . . .	1922
Josef Olson . . . . .	1892

Othilia Olsen .....	1938
Mrs. H. (Aaroe) Olson .....	1935
Elizabeth Peterson .....	1936
Mr. G. Palmberg .....	1924
Mrs. V. (Person) Renius .....	1896
Mrs. V. (Gustafson) Renius .....	1906
Elsa Seger .....	1899
U. Soderstrom .....	1901
Annie Sanders .....	1903
Esther Staaleson .....	1930
Mrs. Johannes Thor .....	1918
David Tornwall .....	1925
Gustav Tornwall .....	1932
Wilhelm Vatne .....	1911
Mrs. K. B. (Evenson) Vatsaas .....	1916
Christine Villadsen .....	1918
Hjalmar Wallenfeldt .....	1931
Herman Olson .....	1940
Mrs. Sophia (Peterson) Anderson) .....	1941
C. J. Jensen .....	1941
Axel Witzell .....	1941
Alma Swanson .....	1941
Mrs. Maria (Pettersen) Bergstrom .....	1941
Christen Madsen .....	1942
Annie Olsen .....	1943
E. R. Beckman .....	1943
Mrs. Augusta (Samuelson) Madsen .....	1943
Anna Madsen .....	1944
Mathilda C. Johnson .....	1945
Gustaf Ahlstrand .....	1945
Mrs. Therese (Pedersen) Tornvall .....	1945
Jennie Wedicson .....	1946
Mrs. Clara (Anderson) Witzell .....	1947
Marie Wistrand .....	1948
Philip W. Nelson .....	1949

## JAPAN

Mary Engstrom .....	1892
Albertina Peterson .....	1933
Mrs. Anna Setterlund Nakano .....	1935
Frans Oscar Bergstrom .....	1941

## INDIA

J. F. Frederickson .....	1900
Signe Gamberg .....	1900
T. E. Stolgren .....	1917
Jemima Thompson .....	1937



Hanna W. Abrahamson .....	1940
Anna Frederickson .....	1940
G. B. Scarf .....	1940
Mattie Veach .....	1945
Esther Karin Larson .....	1946
Mrs. Katherine A. Scarf .....	1946
Mrs. Margit (Evensen) Meberg .....	1947

## AFRICA

Mrs. P. (Hultberg) Gullander .....	1894
Anders Haugerud .....	1893
Miss G. Knudsen .....	1906
Mrs. S. T. Lohne .....	1926
S. T. Lohne .....	1931
Mrs. B. (Seifert) Pagard .....	1937
Mrs. Robertson .....	1908
Mr. Robertson .....	1912
David Samuelson .....	1930
Johannes Svendsen .....	1934
Kirsten Larsen .....	1940
Emelie Forbord .....	1944
E. Rudolph Danielson .....	1944
Wm. Dawson .....	1944
Mrs. Jakobine Bang .....	1945
Anders Olsen .....	1945
Peter Berg .....	1946
Mrs. Emma (Homme) Dawson .....	1946
Mrs. Carrie (Swenson) Olson .....	1947
Jennie Olsen Bie .....	1947
Nels O. Olson .....	1947
Bertel Pagard .....	1948

## MONGOLIA

Hilda Anderson .....	1900
Clara Anderson .....	1900
N. J. Friedstrom .....	1920
Mrs. N. J. Friedstrom .....	1921
Hanna Lund .....	1900
Anna Lundberg .....	1929
A. B. Magnuson .....	1935
David Stenberg .....	1900
Carl Suber .....	1900
Anton Almblad .....	1945

## SOUTH AMERICA

Mrs. T. J. (Anderson) Bach .....	1928
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## TIBETAN FRONTIER

Mrs. Elizabeth (Geiger) Steiner .....	1949
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## TEAM'S ELDS

- ★ HEADQUARTERS IN CHICAGO
- ★ SOUTH AMERICA
- ★ PORTUGAL
- ★ MONGOLIA
- ★ CHINA
- ★ JAPAN
- ★ PAKISTAN
- ★ TIBETAN FRONTIER
- ★ INDIA
- ★ INDONESIA
- ★ SOUTHERN RHODESIA
- ★ SOUTH AFRICA



# THE EVANGELICAL ALLIANCE MISSION



Having been intimately acquainted with many missionaries of The Evangelical Alliance Mission, formerly The Scandinavian Alliance Mission, and also having enjoyed rich fellowship with a number of its leaders, I am happy indeed to express my sincere appreciation of the grand work being carried on by this mission through its great host of thoroughly sound workers in many countries of the world. May God's richest blessings continue to rest upon it as it enters the last quarter of a full century of service.

**H. A. IRONSIDE**



Because of its aggressive policy, its business-like organization and administration, its world vision, and its consecrated spiritual leadership, I have been glad to endorse and co-operate with The Evangelical Alliance Mission. I like to work with a society that has been approved by years of service, and that has stood the test. The Evangelical Alliance Mission is continually enlarging its borders. Its new move into Japan is most encouraging. It is one of the best missions in India. For many years now we have helped to support a number of missionaries under this society, and we are always glad to encourage volunteers to serve under it. May God use it in the years to come to help complete the evangelization of all the countries in which it is working.

**OSWALD J. SMITH**



The Evangelical Alliance Mission represents one movement in a great triple alliance:

- (1) Fundamental Churches
- (2) Bible Schools
- (3) Interdenominational Faith Missions

Such Missions furnish a scriptural outlet for both the Church and Bible school. With no mission have we as a Bible school enjoyed more cordial relations than The Evangelical Alliance Mission. Let every supporter of this mission say: "Hats off to the past, and coats off to the future."

**L. E. MAXWELL**





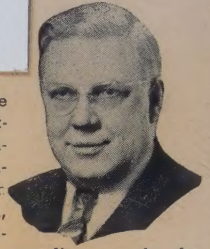
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The Evangelical Alliance Mission, through its leaders, missionaries, and periodicals has been a blessing and a help to me in my personal Christian life over a period of more than thirty years. Having served as a pastor of a local church for 28 years, I am convinced that The

Evangelical Alliance Mission appreciates the place and the importance of the local church in the great missionary enterprise. Consequently, spiritual inspiration and blessing have come to hundreds of local churches through the representatives of this missionary agency. I join heartily with thousands of others in thanking our heavenly Father for TEAM.

R. BERNTSEN



The Evangelical Alliance Mission is one of the most outstanding missionary organizations of our day. Fredrik Franson, its founder, was a man with a world vision, consuming zeal, and unusual and sacrificial devotion to the Lord. His influence lives on in the organization he founded, and Franson's spirit characterizes the leaders and missionaries of this movement. May the rich blessing of our bountiful God continue to rest upon all leaders, missionaries, supporters and prayer warriors in The Evangelical Alliance Mission.

PAUL W. ROOD

Sixty years in the yoke with Christ with the dominant aim of soul winning through an ever-growing family of missionaries now numbering over 400 is the record of The Evangelical Alliance Mission. In the Rev. F. Franson, God found a vessel meet for the Master's use. It is the glorious story of a man of God who with the Word of God and in the spirit of God, commenced a great work. May the zeal of the Lord of Hosts enlarge their coasts and gather a precious harvest in the closing days of this age.



FRANK C. TORREY

The deep assurance of sins forgiven and of newness of life in Christ, the gripping conviction that apart from the Saviour men are lost, the need of the millions who still sit in darkness, the burning of heart and the hurrying of feet—such was the early burden that brought into being The Evangelical Alliance Mission, which, under God, has reached effectively widely-scattered peoples of the earth with the message of salvation. Ours is the responsibility to follow in their footsteps.



V. R. EDMAN

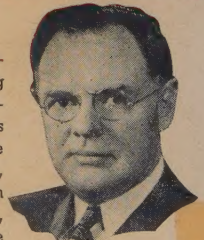


"Ebenezer . . . Hitherto hath the Lord helped us." I Samuel 7:12.

We do thank God for The Evangelical Alliance Mission. It has meant much and family life. I a number of the spiritual

love and patience has been a to me. We count the Mission a of evangelism in these days - sion that above all else patient with the great mission and

Who can estimate the importance of sixty years of holding forth the Word of Life, especially when that ministry has reached and is reaching the ends of the earth? Africa, China, India, Japan, Mongolia, South America and other lands, have, in the several parts, felt the impact of consecrated missionaries with the message which is the power of God unto salvation unto all who believe. We congratulate our friends of The Evangelical Alliance Mission, and voice our appreciation of the privilege of shoulder-to-shoulder service with them. May the days ahead, should the Lord tarry, be filled with glorious victory for the Mission in general and each worker in particular.



WILLIAM CULBERTSON